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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

REV. MR. BROOKS DISCOURSE.

We take pleasure in extracting the following passages from the eloquent and highly interesting discourse, delivered by Rev. T. C. Brooks, of Newport, R. I., on the death of Dr. Channing.

It was preached in the Union Meeting House at Portsmouth, R. I., which is near the former summer residence of Dr. Channing, and in which he was often present, both as a preacher and a hearer. To this circumstance the preacher very happily alludes.

'My friends, I should shrink from the idea of offending the simple majesty of such a mind and character as that of which I am to speak, by uttering the inflated language of fulsome panegyric. I trust that you have come hither not so much to hear great things spoken of a great man, but true things said of one who, with all his greatness, was good and true. Gladly would I leave him to speak his own eulogy. Need I tell *you*, (in the language of a native Poet of our own state, whose lines have probably ere this met your eyes) need I tell you,

> 'How calmly he uttered his beautiful thought ;
> How meekly he bore all the honors it brought ;
> How bravely he spoke to oppression and wrong ;—
> In that calmness, that meekness, that courage, how strong !'

Such a character needs not our flattery, for the sake of its possessor, for the world's sake, or for our own. He is beyond the reach of human applause and admiration—far beyond it ; and the only tribute we can render, that would be grateful to him, or can be profitable to ourselves, is to meditate upon his spirit and strive to obey in our smaller spheres of service, the principles that governed him in his greater and more conspicuous one. Here, in this neighborhood, where the very air is impregnated with his presence, within these walls, where his simple and faithful voice has so often spoken directly from the heart to the heart, here would be the last place, in which one would willingly utter careless and empty words of loud and cold praise over such a man. When I think of him the image of one so true, so sincere, so scrupulously truthful, so sensitive to all exaggeration and extravagance rises before my mind, that I feel a sacred dread of doing that injustice to his memory, which an attempt at mere eulogy for the sake of eulogy would imply, and which the very effort to describe with adequate words a great and shining and self-evident character makes one liable to commit. Still, as the proprieties of the occasion seem to require that there should be at least some not wholly unworthy recognition of the character and services of him whom we commemorate and that we should at least remind each other of what perhaps we all knew full well, I shall endeavor, with such simplicity and soberness as he would himself approve, to call to your minds such features of his career and character as it may be within my power to present and profitable for us all to contemplate.

I shall not undertake to give a history or complete sketch of Dr. Channing's life and labors, or a complete delineation of his character. As regards the details of his life, they will be given to the world so far as propriety may demand or permit, by those who knew him best. I presume that the greatest and best part of his life has been recorded by himself in those productions of his pen, which will soon be, all of them the world's possession. For his life was one of study, intense thought, of communion with himself and the Spirit of Humanity and the Spirit of the Universe, as its manifestations were reflected in the silent depths of his attentive and patient and profoundly searching mind. His *writings* are emphatically his *works*. They embody the workings and strivings and strugglings of his mighty heart for the restoration of human nature to its primitive grandeur or rather the advancement of it to its original destination, for the redemption of man from sin, shame and suffering, and from the whole bondage of corruption to the glorious, native liberty of the children of God. In every line breathes that noble spirit which so panted in sympathy with the spell-bound slaves of faithlessness, sensuality and worldliness—which glowed with such an indignant and yet compassionate sense of the thousand wrongs which deluded man was heaping upon his nature, in his own person and in the persons or his brethren ; and there, too, every where meets us that inextinguishable longing which burned in their author's soul to interpret to his fellowmen, in all its simplicity and elevation, the so much clouded character and mission of Jesus of Nazareth, who was not ashamed to call them brethren, and the nature of God. the holy and impartial Father of all, who was never weary of calling them children.

The life of such a man is pre-eminently, though not in the popular sense of the words, an active and a practical life. Few men have ever lived who came so closely into contact with the heart of society and yet appeared personally on the stage so little. If he did not, so much as many others have, 'go about,' literally, from place to place 'doing good,' yet did he nobly fulfil the spirit of the Savior's example in this respect. He went about the work of doing good, as the work of life. He felt that all men have not the same mission, and he devoted his calm and earnest soul with all its clear faculties and holy sentiments, in the way which God had marked out for him to the largest and highest good of his generation and his race. He was once in his latter years expressing something like regret that he had not in his ministry mingled more with men in the out of door business and bustle of life, and thought that if he had his life to live over again, he should amend it in this particular. We, however, may be permitted to think that the course which he did pursue was, in his case, best for us. He had the advantage of speaking to us from the calm serene of a spiritual world, that world from which, 'he, being dead, yet speaketh.' I repeat, what I said before, that his writings were literally and emphatically his *works*. His words were as good as deeds—they were deeds. He was one of those, whose great mission is to preach the truth with the voice and with the pen, to keep before themselves and before the world, by calm and patient communion, in retirement, with the spirit of truth, the great ideal with which God has inspired their soul. And is not this a real work—a life, a struggle ? A mighty effort does it require oftentimes even of a moral kind, to hold the ideal of excellence steadily before the eye of the mind, amidst all the temptations that beset mortal man to compromise the high standard. Still greater courage and energy may it demand to hold up that ideal fearlessly and faithfully before the world. Such was the peculiar mission, and corresponding to this were the endowments of him of whom we now make grateful mention. He was raised up by God to be a preacher, through the written and the spoken word, of truth and righteousness. There is one passage in his writings which had it been written by another, we should almost think must have been meant for him : 'In the more enlightened classes, individuals now and then rise up, who, through a singular force and elevation of soul, obtain a sway over men's minds, to which no limit can be prescribed. They speak with a voice which is heard by distant nations and which goes down to future ages. Their names are repeated with veneration by millions ; and millions read in their lives and writings a quickening testimony to the greatness of the mind, to its moral strength, to the reality of disinterested virtue. These are the true sovereigns of the earth. They share in the royalty of Jesus Christ.

FROM 'PROTESTANISM,' BY JOHN GORDON, LONDON.

Protestanism, whether it be considered historically or philosophically, is an appeal against the authority of the church. It will be my object to state the principles on which I think that appeal may be justified. All I shall say will converge to the one point of individual freedom in the matter of religion ; and I design my future lectures to be merely illustrative of that point.

The claim of church authority is generally supported by statements relative to the difficulty connected with the formation of individual opinion, and the necessity of preserving a unity of faith.

I enter not now upon the consideration of the theological truth of these statements. That may come under our review hereafter, when the difficulty and the necessity may both be disputed, as far as they bear upon the question. I put on one side also, at least for the present, the fact that this difficulty is not met, and this necessity is not answered, by any church system whatever. I content myself, on this occasion, with making such remarks on these two positions as may be amply confirmed by the argument directly bearing upon individual liberty, which it is my main purpose to conduct.

As to the difficulty connected with the formation of individual religious opinion, it has nothing to do with the real question in controversy. That question is—Whether there ought to be individual opinion ? It is a question of right, not a question as to the manner in which that right may be exercised. The church claims authority which is intended to set aside individual investigation. The validity of that claim must be first decided upon. Has the church a right to the authority ? Or has the man, on the contrary, a right to pursue the investigation ? Let us clear up that point. and the.., if it be needful, we may proceed to examine the difficulties which may be connected with the use of the power which we grant to the man. To entertain the question of difficulty first, would be only to prejudice the subject, the essential truth of which it cannot touch.

Then, again, as to the necessity of preserving a unity of faith. I have almost the same remark to make upon that position as I have just made upon the former one. It does not bear upon the matter in dispute. That matter is—Whether there should be any faith at all ? I deny the application of the term *faith*, in any religious acceptation of it, to a mere reiteration of opinions which have not commended themselves to the individual judgment of him who repeats them after others. The grounds on which that denial rests must be first examined. It must be shown that implicit submission to priestly authority is faith ; or, at least, such faith as religion sanctions and require. Till that be shown, the objection about preserving the unity of the faith is an assumption of the point in contest. I say that such submission is not the faith which the subject demands. Faith can only exist when the personal right attaching to human nature is possessed and experienced. When that question is settled, and not till then, will be the time, if needful, to enter upon the subordinate question of how, and how far the unity of faith ought to be preserved.

Before I proceed to examine the purposes of the authority which is claimed by the church, it may be necessary for me to notice the fact that the claim is urged in favor of a religious corporation. The assumption of power on the part of the church is made by it in its *corporate* capacity.

At the very outset of the case, I have to deny the legitimacy of such power, whatever be the purposes to which it is directed. I have to denounce it as, in itself, untenable. I have to represent religion as applying itself to men in their personal, as distinguished from any corporate capacity—'Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another ; for every man shall bear his own burden.' I could not state my position in plainer or stronger language than that which this passage of Scripture contains. Every man, as a man, stands alone. He is to himself his own world. He possesses an individual consciousness which he cannot share with another. His bodily and mental faculties comprise a whole which distinguishes him from every other individual of the race. He is moved by a will which is his, and he feels a responsibility as to his actions, which he cannot extend to anything else with which he has to do. He is perfect within the circle of his own being. Thus God has made him, and thus he must be regarded by God. The eye of the Omniscience does not confound him with the mass ; and we ought not to speak to him, or treat him as if he were, or could be, so confounded. I need not argue this point. It is made too clear, by the slightest reflection upon what passes within every man's breast, to require any other proof. Church authority is a forgetting this independence—a losing sight of the true character of the man in the interest of a body—a violation of the rxiom, that each individual is a whole, circumscribed by his own powers, and impelled by his own will.

Nor is this independence which belongs to man, the only thing to be urged against the encroachments of a religious corporation. That independence is intimately connected with another privilege which stands even more directly opposed to everything in the nature of authority, as attaching to such a corporation. The privilege to which I refer, is that of Religious Equality. 'Be not ye called Rabbi,' said our Saviour, 'for one is your Master, even Christ, and all ye are brethren.' To whom were these words originally addressed ? To the 'multitude and his disciples'; thus placing those who had been chosen to the peculiar work of the apostleship upon a level of common brotherhood with the private members of the christian church. What is the point of objection against which they are directed ? The being called Rabbi ; the assumption of mastery, of authority, over others ; the occupation of a station of power and rule, as if one christian had rights of government which did not belong to another. What is the argument urged against this assumption ? That independent rule and authority in his church belong to Christ alone ; that all the members and officers of that church are bound to submit to him, a sole prescriber of the laws by which its affairs are to be conducted. And what are the general principles deducible from all this ? That each department of service embraced by the Christian institution, should be occupied in an exclusive dependence upon the ability which may be appropriate to that service ; that no one should possess arbitrary power beyond the range of his service ; and that the various departments of service themselves should be regulated in conformity with the facts that all the members of the Christian community stand in an equal relation to Christ, as the one lawgiver of that community. Such principles are utterly irreconcilable with a system which exalts the ministers of religion into a class, or order, above the other members of the Church ; which constitutes that class, irrespective of moral qualification, by the arbitrary rule of *succession* ; which invests it with power, both authoritively to announce the doctrines of the gospel, and exclusively to confer its benefits ; and which makes a submission to this power a part of the duty devolving upon the Christian. 'Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you.'—*John Gordon.*

THE SCOTCH CHURCH.

About 480 out of the 1000 beneficed clergymen of the Church of Scotland met last week in Edinburgh in private convocation, as we before informed our readers ; and the result is, that about 270 have, as we understand, signed a declaration, agreeing to secede from the establishment if the Government will not pass a Bill through Parliament to allow the Church a *veto* on the appointment of each clergyman to a benefice. As far as anything has yet appeared in this prolonged struggle in Scotland, neither party is claiming any increase of religious liberty ; neither would lessen the tightness of their professed creed, or would put in any fresh claim for the right to think for themselves : but it is a simple quarrel between the Church that gives its ordination and the State that gives its money, which of the two should appoint to the benefice. The principle for which the Scotch Church is struggling is one for which we can have no fellow-feeling. Those who endow a parish church should certainly be allowed to choose their own minister, and therefore we think that the State has the best of the argument. Each clergyman who dislikes the bargain, upon which alone he receives the income, may withdraw whenever he chooses, and, though we differ from him in opinion, he would gain our entire respect and good wishes. We wish they would all retire ; and we know that they would at once walk more upright and feel an independence of character little known by those who are paid for subscribing to creeds and articles. We are glad the Scotch clergy dislike being made a State engine, but then they should not try to keep the emoluments ; and we hope for the sake of their characters, that they will prove the uprightness of their intentions by their future conduct.

The great difference between the English and Scotch Churches is in their wealth; any other difference between episcopacy and presbyterianism is chiefly in names. The heads of the Scotch Church are not wealthy sinecurists, heaping up money for their children, putting their sons into rich livings and giving other rich livings as marriage portions with their daughters. The leaders of the Scotch Church are college professors and parish ministers, working with fair talents and industry for moderate incomes ; and hence we hope to find independence at any rate, even if it should be accompanied with a wish for too much spiritual power. There is a story current of an Honorable and Reverend Gentleman, lately a convert to the Catholics, who, with the simplicity and frankness peculiar to his character, called on his bishop to convert the well-paid prelate to Popery. The bishop listened to the arguments of his young friend with the politeness which was due from one gentleman to another, though without wasting his breath in arguing with him ; but in giving an account of the interview he added, 'I sat smiling not think that he was come to convert me out of twelve thousand a-year.' Now this could not have happened in Scotland. The Scotch clergy are not fighting for money, though we think they are aiming at more civil power than is good for them. We could wish that they were struggling for some more noble principle ; but, at any rate, when they throw up their emoluments they gain our respect, which they certainly forfeit while they try to keep the wages of the State without yielding the obedience promised.—*Inquirer.*

PRESBYTERIAN ENDOWMENTS.

As we are every now and then hearing of the establishment of some new chapel, and should be glad to hear of more such, it cannot be useless to make a few remarks on the nature of trust-deeds. The zealous and benevolent persons, who buy a piece of ground or a building, and put it in trust for any religious purpose, cannot but directly or indirectly state in the deed the purpose to which the property is to be applied ; and when once the purpose is described and the deed signed, it can never be altered, nor even explained, but by a suit in Chancery. Hence it is of the first importance to consider how that purpose should be described. The Thirty-nine Articles form a part of the Acts of Parliament, which we must call the trust-deed of the parish churches of all England and of the two Universities ; and, however much the world has got wiser, or may get wiser, every body who enjoys any revenues from the churches or universities must profess a belief in these Articles. When Highbury College was lately built, the founders put a moderate Calvanistic creed into the deed ; and though they give their pupils a first rate education, including, of course, the language and interpretation of the Old and New Testament, yet they bind them not to get wiser, or at least not to profess themselves wiser, than themselves, the writers of the trust-deed. The deed of Spring-Hill College we have understood binds its tutors and pupils to find infant baptism enjoined in the New Testament. These and hundreds of others are miserable attempts to chain the human mind, and check the march of improvement. The early Presbyterians, seeing the mischief of these creeds and restraints, more wisely left their chapels to their successors with full permission to change their mode of worship as they got wiser. Many of these Presbyterian chapels are founded in the simplest and most liberal terms 'for the worship of Almighty God,' some others are 'for the use of the Protestant Dissenters who there meet for worship.' They in no more express terms fix the religion of the worshipers. The founders, fully aware that the world was getting wiser, and that creeds perpetuated ignorance and bred insincerity, left their children and successors free. They did all that we should have thought wise, had not the lawyers in Lady Hewley's case taught us the weakness of human forethought. We are now told by the House of Lords that the words for 'the worship of God' mean, in any mode which was legal when the trust was made. Therefore the founders ought perhaps to have said, 'for the worship of God in any form which is now legal or may hereafter become legal ; and these, or some such words, which the solicitors can best draw up, are what we should recommend as the purpose of every endowment, as far any endowment at all is necessary. It is the more necessary to call attention to these points, because two or three chapels have lately been built by the liberal Dissenters, who, while professing to be friends to free inquiry, have forbidden it in the deed, just as much as the Church Articles could have done. One has been endowed for Unitarian worship, and if ever it cannot be applied to that purpose the endowment is to pass to the Unitarian Association. So the worshipers in that chapel are never to get wiser in the theology than Unitarianism of 1830. Another chapel has been built for Unitarian worship as taught by Priestly and Belsham ; so in any misunderstanding that may arise between the minister, the congregation and the trustees, the writings of these two divines, which are as schedules to the trust deed in the place of the New Testament, are to be appealed to as the infallible standard of truth in the chapel, and would be held to be such by the Court of Chancery. Though these able divines would have been among the first to denounce such an attempt, their writings are here made the landmark beyond which knowledge is not to advance. We hope that no such mistake is now being made at Cheltenham, where the Unitarians have been raising a subscription for a new chapel, and we should be glad to hear from any correspondent that the zealous friends of truth who are engaged in this good work have endowed their building for the worship of God in any mode which the increased wisdom of the coming generations may think best.—*Ibid.*

EXTRACTS FROM GERMAN THEOLOGICAL JOURNALS.

Discovery of Ruins of the Temple of Jerusalem.—The missionary Muhleigen thus writes :—'It has long been well known that the poor Jews visit the remains of the old temples in Jerusalem every Friday evening to weep there. With regard to the possibility of the indication of such remains, I place it beyond all doubt, for which I have given my reasons elsewhere. Within the walls of the town, at the southern end of the spacious spot on which Solomon's Temple stands, a subterranean vault has been discovered, which to my knowledge has been neither visited nor described before. The entrance to it must be by stealth, in consequence of Mahometan bigotry. Already at the south wall remains of the foundation of the temple have been found—stones of the very oldest architecture, which are easily distinguished from that of a later date, and which are of prodigious circumference. From thence we proceeded first into a vault; we kindled our torches and descended through a hole (which was small when we found it, but was afterwards enlarged) into a second gloomy chamber, from which we proceeded in a northerly direction to a large subterranean hall. The architecture of this vault cannot, in the judgment of competent friends, be other than the old Israelitish. The supports of this hall are powerful round pillars, on which the hand of time has left marks. They are of incredible magnitude, and the touch of the Israelites chisel is evident on their capitals. How the masses of stone which form the sides of the vault could have been brought hither of old is incomprehensible. What has been supplied by later hands may easily be distinguished from what has escaped the power of decay. From what I have seen, I must conclude that this formed the subterranean passage by which the priests and Levites came back from the pool of Siloah to the Temple. On the western side are visible remains of the foundation of the temple, and of the celebrated bridge which reached from the temple-hill to the hill of Zion.

'The weekly visit of the Jews to this place to weep has something very touching in it. But still more so is the general yearly festival, which fell this time on the 16th of July ; in order that the Sabbath might not be converted into a day of sorrow and lamentation, it was changed to the 17th, but was to begin on the 16th as soon as the Sabbath was over. I visited on the evening of this day the German Synagogue, in the company of a proselyte. There the sons of Israel were seated on the ground, in torn garments, holding in one hand lighted torches, and in the other the Lamentations of the Prophets. Soon began the voice of an old man with the touching words of the Songs of the Lamentations, in the Hebrew language, bewailing the fall of the Holy City, in a sorrowful tone, that was responded to by all. The first note swelled into a sigh, the next broke into a sob, then a groan of sorrow burst from the mourning hosts. On the morning of the 17th of July I again went thither. An old Rabbi, with beard as white as snow, after a short prayer to the fasting congregation, leant against the desk to preach. He spoke in the Jewish-German language, of which I do not understand much ; but from what I did understand, and from what was afterwards explained to me, it appeared that he began by explaining the historical origin of this day of mourning. Soon his tears mixed with the perspiration flowing abundantly over his furrowed countenance down to his white beard. In many eyes already tears bore testimony to the sincerity of the affliction. The tears of many soon turned to loud sobs, and they veiled their faces. The old and middle-aged, the youth and the boy, bewailed the fate of their city and nation. Jerusalem !' and again 'Jerusalem !' was repeated with touching emotion. 'Where is the Holy City, our mother ?' asked the Rabbi. 'We have lost it through sin !' 'Where is our temple and the Schechinah ?' 'We have lost it through sin !' 'Where is our High Priest ?' 'We have lost him through sin !' Towards the end the whole congregation melted into tears; but as he turned to the chest of the roll of the law, which is placed towards the Temple-hill, as he opened it and showed to the people the remnants of their glory, they burst into a groan of sorrow. In this position he prayed for Israel in the Holy City, and for its scattered tribes over the whole earth. After this they seated themselves again upon the ground in prayer. In an adjoining chamber mourned the daughters of Zion.—*Ibid.*

THE JEWS.

The statistics of the Jewish population are among the most singular circumstances of this most singular of all people. Under all their calamities and dispersions, they seem to have remained at nearly the same amount as in the days of David and Solomon—never much more in prosperity, never much less after ages of suffering. Nothing like this has occurred in the history of any other race ; Europe in general having doubled its population during the last hundred years, and England nearly tripled her's within the last half century, the proportion of America being still more rapid, and the world crowding in a constantly increasing ratio. Yet the Jews seem to stand still in this vast and general movement. The population of Judea, in its most palmy days, probably did not exceed, if it reached, four millions. The numbers who entered Palestine from the wilderness were evidently not much more than three ; and the census, according to the German statistics, which were generally considered to be exact is now nearly the same as that of the people under Moses—about three millions. They are thus distributed.

In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria.

In Asia, 738,000, of which 300,000 are in Asiatic Turkey.

In Africa, 504,000, of which 300,000 are in Morocco.

In America, North and South, 15,000.

If we add to these about 15,000 Samaritans, the calculation in round numbers will be about 3,180,000.

This was the report in 1825—the number, probably, remains the same. This extraordinary fixedness in the midst of almost universal increase, is doubtless not without a reason—if we are even to look for it among the mysterious operations which have preserved Israel a separate race through eighteen hundred years. May we not naturally conceive that a people thus preserved without advance or recession ; dispersed yet combined ; broken yet firm ; without a country, yet dwellers in all ; everywhere insulted, yet everywhere influential ; without a nation, yet united as no nation ever before or since has not been appointed to offer this extraordinary contradiction to the common laws of Society, and even the common pogress of nature, without a cause, and that cause one of final benevolence, universal good, and divine grandeur ?

MINISTERS' CONVERSATION SOCIETY, BRISTOL.

At a meeting of this Society, held Sept. 27th, the subject proposed for discussion was the *Nature and Extent of the Inspiration of Jesus and his Apostles.* The gentleman who introduced it commenced by observing, that the remarks he was about to make on this occasion would, he hoped, be regarded by the meeting rather in the light of reflections, designed to elicit the opinions of his brethren around him, than as the settled and decided convictions of his own mind. The nature and extent of the inspiration of Jesus and his Apostles was a topic which had often occupied his thoughts, and there were difficulties connected with it, on the common view, which he confessed appeared to him insurmountable. The great and primary object of Christ's mission, as he understood it, was to assert and enforce *moral principles* :—and to do so with an authority which should command the attention and obedience of men. Jesus came in a high and peculiar sense from God ; and he had near and intimate communion with the Father ; and he received wisdom and knowledge from Him ; but the inspiration which was given him was intended to elevate, expand and strengthen his own mind, in regard to religion and morality, so that he might enforce the truths and duties which he was appointed to teach, with greater efficacy and power upon others. It was suggested that this view was agreeable with the general strain of the Savior's teaching ; and especially with that of his Sermon on the Mount. Christ's discources and instructions were, it could not be doubted, for the most part, on moral and devotional topics. It was not so much his object to communicate new truths, as to give vitality and power to what had been taught or suggested before, on great questions of religious faith and obligation ; and especially to give more certain information respecting the character and purposes of God, and the destiny of the human race. The fatherly character and merciful government of the Almighty were proclaimed by Moses and the prophets ; and though no *promise* of a future life beyond the grave was given under the Jewish dispensation, yet it was evident that good men looked forward with hope to renewed existence after death. The philosophers of Greece and Rome, too, in their earnest inquiries respecting the chief good of man, had left us, in their immortal productions, precepts and counsels, many of which were in beautiful harmony with those which were found in the Gospels. But the Hebrew seers looked for fuller and *certain* assurances of the Divine Will, and the sages of antiquity felt the need of some surer guide than the unassisted human intellect, mighty as it might be,—of some light and help beyond their own resources on which they might securely repose—of an authentic guide, and authoritative instruction. And these were found in Jesus Christ ; by whom God spake, and whose words and works, in all things pertaining to his office and ministry, were accompanied by the infallible seal of a divine commission. But there was no necessity, it was thought, to suppose that the inspiration of this great Teacher extended to other subjects that those to which his mission directly related, and that on such subjects it might be safely concluded that he was liable to the same mistakes as other men. This view, it was suggested, received confirmation from the manner in which Christ spake of the *influence of demons.* It seemed evident that he entertained the same notions on this matter as his countrymen generally. If he had known anything further respecting it, it was hardly consistent, it was thought, with the truthfulness of his mind, and the integrity of his character, to suppose that he would have sanctioned opinions which he knew to be erroneous, and the influence of which can hardly be said to be harmless in their tendency. The view which had now been taken, appeared, it was said, to be strengthened likewise by the teaching of Christ, in several places, concerning *his second advent.* Was not there reason to suppose that Jesus imagined this event would take place very soon after his ascension to heaven ? And that although the object of his coming would be *purely spiritual,* yet that he should reign as a king, and that, from his government, there would go forth influences, which would be effectual to the conversion of the world ? He told his disciples that when he should come in his glory (Matt. xix. 28) those who had followed him in the regeneration should sit upon twelve thrones, judging the twelve tribes of Israel. His disciples, it was thought, evidently understood him to refer to temperal rule,—to some sovereignty which would be exercised, on his part, in this world, and to some reward which would be enjoyed by them, in the present state. When he was about to leave them, they asked him particularly respecting this kingdom : and after he had left them, they anticipated his speedy return to punish their enemies and to crown his followers with honor (2 Thessalonians i. 8—10.) Now it was urged that our Lord's immediate friends and followers were much more likely to have understood their Master's meaning correctly, than persons living in times remote from his ministry ; and that the fact of their having entertained such ideas, in connexion with his second coming, was presumptive evidence, at least, that they *were* the views which he himself cherished. But then, as he was not commissioned to reveal anything on this subject, as it formed no part of his mission, he might have erred in his conclusions respecting it, without in the slightest degree lessening the weight of his authority in reference to those great moral principles, and those blessed and inspiring promises, which he uttered under the inspiration and with the sanction of God. He declared that he was ignorant of the precise day and hour of the general judgment ? but no one supposed that this affected the *certainty* of the coming retribution. And on matters respecting which he was not supernaturally informed, it was thought that it was not intended that he should speak with authority.—the authority of God. Reference was also made to our Lord's discourses, delivered to his Apostles just before his death (John, xiv. xv. xvi.) as illustrating the nature of the subjects to which his inspiration extended. It observed, that in these discourses, as indeed in others also, Jesus plainly declared what kind of knowledge it was that he had received, and was evermore receiving, from the Father. He affirmed that he was the Way, and the Truth, and the Life ; that the man who had seen him had seen the Father, &c. ; clearly indicating the *moral character* of the revelation given *to* him by God, and imparted *by* him to his Apostles and Disciples. On the whole it was thought, that if we limit the inspiration of Jesus to matters of moral sentiment and duty, we seem to take *that* view of the subject which entirely harmonizes with the express object of his mission ; with his own record of himself ; with the history of the effect of his teaching ; and we escape many severely perplexing, if not insurmountable, difficulties which attach to every other.

This view of the nature of Christ's inspiration did not obtain the general concurrence of the meeting. It was urged that the Evangelical records seemed to raise our ideas of the extent of our Lord's inspiration much higher ; and that when it is said, 'The Spirit was not given by measure unto him,' (John v. 20.) such phraseology can hardly be consistently explained upon the hypotnesis which had been suggested. With respect to the sense in which Jesus was understood by his own disciples, it was observed, that they were so full of the Jewish idea of the nature of the Messiah's kingdom, that they might very easily imagine him to be referring to temporal sovereignty, when he was speaking solely of a spiritual reign. Moreover, were we not told that he expressly declared his kingdom was not of this world ?—in other words, that it was an intellectual influence which he sought to exercise,—that it was a moral authority which he endeavored to set up,—that his empire was to be established in the hearts and over the consciences of men. It was contended, that whether the kingdom of Christ was regarded with respect to the manner in which it was introduced or extended, there was the clearest evidence that Jesus had no worldly views in connexion with it, and that its promises and privileges were spiritual and heavenly in their nature. His Apostles, it was said, might have anticipated,—there could be no doubt that they did expect,—his speedy return from heaven : but nothing in their writings appeared to favor the idea of their even supposing that Jesus would sit upon the throne of David. On the contrary, we were plainly told, that they exhorted men to prepare for the Savior's second advent by a life of virtue and piety ; and that they represented the reward which he would bestow, as being spiritual and immortal. There could be no doubt that the Savior was not supernaturally enlightened in regard to matters unconnected with the great objects of his mission. He was not inspired to teach natural philosophy and physical science ; and on these topics he would not probably have better information than his contemporaries. He may not have been clearly informed with reference to the doctrine of demoniacal influence : but this would not necessarily follow from the fact of his using the current language of his countrymen respecting it. There might have been reasons, which did not in any way impeach his sincerity and candor, for his speaking after the manner of those around him, on this subject, though his views differed widely from theirs. It was, however, of comparatively little consequence whether, on the one hand, he is supposed to have received positive information on such a point as this, or on the other, that he entertained the same views concerning it as his countrymen.

But the same could not be said, it was urged, with regard to the suggestion which had been that evening made,—that our Lord supposed that he should return again to our world and reign as a king,—though a spiritual yet also a temporal king, with his disciples. This seemed to be an error on a most important question, in relation to the design of his mission, and to be inconsistent with the general teaching of the New Testament. He told his sorrowing disciples that he left them to prepare a place for them ; not on earth, but in heaven,—in his Father's house, whither he would conduct them, at his coming, to remain with him forever. And when the Apostle's spoke of being *with Christ*, it was not to a union with him *in this world*, but in a celestial inheritance,—an inheritance incorruptible, undefiled, and that could not fade away. Jesus also promised his disciples another Comforter to supply his place among them ! Why do this, if he expected soon to return and settle with them as their king ? He told them, too, that when he was no longer personally present with them, they were to make their requests, and offer their prayers, to the Father, in his name :—evidently providing, it was thought, for his continued absence, and acting under the conviction that he should not appear again upon earth, until the solemn period appointed by God for the resurrection of the dead, and for the distribution of the awards of the judgment-day. He spoke, too, of his second advent as the season when all that are in the grave shall hear his voice, and when his faithful followers should be with him, where he was going, and behold that glory to which he was about to be exalted, as the reward of his obedience. Respecting the passage to which particular reference had been made, and in which it was said that his disciples should sit on thrones and judge the tribes of Israel, it was urged that our language was figurative, and may mean, that in the state of retribution hereafter, some special honor should be conferred on those who had left their all of worldly good to become his disciples :—or, that when his Gospel, which would be propagated through the instrumentality of his Apostles, should be universally diffused, and he should reign by the influence of his religion, even to the uttermost parts of the earth, they would be honored, next to him, as the agents in bringing about this blessed consummation ; and that their authority, the idea of which is properly included in the word judge, would be regarded, in spiritual things, only as second to that which their Master exercised. On the whole, it was thought by those present, who took *this latter view* of the inspiration

of Jesus, that whilst the popular opinion on this subject, which attributes to Christ complete, unerring, perfect knowledge on all things, was attended with manifold difficulties, was injurious to the cause of pure Christianity, and incapable of a rational and satisfactory defence; the New Testament did certainly teach, that he did possess, as the result of Divine Inspiration, a more extensive acquaintance with the counsels of God, the object of his mission as Messiah, the nature of his kingdom, and the destinies of his church, than the theory suggested that evening would imply.—*Inquirer.*

CHRISTIAN REGISTER.

BOSTON, DECEMBER 31, 1842.

Not having room for some remarks of our own, appropriate to the season, we give the place they would have filled to the following communication.

For the Register and Observer.

THE CLOSE OF THE YEAR.

Being seated alone at the close of the last day in the year, at that calm and quiet hour, when a pensive sadness steals over the mind, when the spirits of the departed seem near, when memory unbidden, calls up scenes and thoughts of former days, and fancy invests them with a form and beauty too fair for earth, my mind turned, as it were instinctively, upon the various events of the past year, and as I endeavored to give to each its due weight and importance, and to view each act in its true signification, in its deep and solemn bearing upon the future, I thought, 'would that I might view each scene and act of the closing year in the light that God sees it! would that I could recall its every thought and feeling! As I thus mused, wrapped in the thoughts of the past, a dim and uncertain light shed itself over the room, and as I turned to discern the meaning, a form of celestial beauty stood before me. Enfolded in the mantle of love, a divine glory seemed to encircle him, yet in his countenance a degree of severity seemed mingled with its inexpressible sweetness and gentleness. A single glance from that countenance revealed to me more fully the depths of mine own heart and awoke deeper feelings of unworthiness, than I had ever before experienced. Perceiving the effect his glance alone had upon me, in a tone of unutterable solemnity, yet mingled with a degree of sadness and pity, he said these words: 'child of earth, if my weak glance thus overpowers thee, what will it be for thee to meet the all-searching eye of Him, who is perfect purity and holiness? How wilt thou appear before him, and what will sustain thee in that hour, when the freed spirit, divested of all that is earthly, is called to render up the account of its every deed and thought? What dost thou think, will then be thy account?' Pausing a moment, with even deeper seriousness he said, 'I am the Recording Angel,' and pointing to a book which he bore, he added, 'Search here, here read the records of the past year, as written by thyself in indelible character, that thou mayest repent ere the angel of death draw near.' Slowly he unclasped the book and pointing to the first page, bade me approach and read. With a trembling step I obeyed, but as I glanced upon its deeply stained pages, I shrank back and sought to hide myself from the piercing eye of my celestial visitant. 'Approach,' said he, with a sterner voice, yet regarding me with an expression of earnest sympathy and pity; 'fearest thou not more, *then* first to know thyself when in the more immediate presence of the Eternal, than now, while there is yet space for repentance? If even now, thou wouldst draw the veil more closely over the secret thoughts of thy soul, how wilt thou be enabled to bear its true character in the great day of retribution? Delay no longer, but faithfully read these pages, and resolve that the leaves of the coming year shall not be thus defaced. Again I looked, and perused the record in silence; no comment was needed, for truth alone was recorded; here was a page commenced with holy resolutions and aspirations, an earnest desire for something higher and better than earth; its close sealed with the iron chains of indifference and coldness. An uncertain feeling that life was not passed as it should be, that the great ends of existence were not accomplished, marked almost every page, and resolves were made too often only to be broken. And then how many pages were defaced with the vain trifles of earth, with selfishness, carelessness and above all with the chilling breath of indifference! How many wasted Sabbaths were there, how many admonitions of God's Providence disregarded, how many opportunities for doing good and influencing others, slighted and neglected! And then there was the dread picture of the great, but almost unknown influence over others, flowing from my daily character and life, casting its deep shadow far into the realms of the future. 'And for each action of the past year must I render an account, and can its wasted moments never again return,' I thought, as conscience bore witness to the truth, as page after page I read? 'Yea,' answered the angel, as if he discerned the very depths of my heart, 'each thought is known to the all-seeing eye, and He will render to every man according to his deeds. Thou here discernest only the acts of the past year; think upon thy whole life, and of that day when divested of all but thy inward moral character, unsustained by aught, but the conscious love and approbation of thy Maker, thou shalt stand before the Judge of the earth. With thy present feelings and attainments, couldst thou bear with calmness the all-searching glance of that eye? were the angel of death this night to summon thee to the bar of the Omnipotent, couldst thou plume thy wing for a speedy and happy flight to the spirit-land? Couldst thou quit this scene of thine earthly pilgrimage, without one lingering wish to remain, with a joyful hope of meeting thy God and Savior in an eternal union of love and progress? Is thine every thought and feeling tuned in harmony to the divine will, and in every scene of life, canst thou say with truth, 'Thy will be done?' Does the love of thy God sanctify each act of thy life and shed its cheering beams over every scene of thine earthly pilgrimage?'

Slowly clasping the volume, he drew forth one, on whose clear pages no record either of good or ill import was yet inscribed. 'Behold,' said he, 'the tablets on which the coming year is to leave its eternal impress. On you only does it depend what the record shall be. Remember that eternity itself may depend upon its precious moments. Take warning from the past year, and henceforth live not as if earth were the limit of thine existence, but with deep solemnity and humiliation before God firmly resolve that by the gracious aid of His holy spirit, the coming year shall be one of constant, prayerful self-discipline, a year of advancement and progress in a heavenly life. Well mayst thou fear to commence the great and arduous work of the Christian life, to form the Christian character in its perfect beauty and holiness, depending on thine own unaided strength, but fear it not, strengthened and supported by Him, who has promised and who changes not, 'I will never leave nor forsake thee,' my grace is sufficient for thee.''

As he thus spake, the mien of his countenance seemed changed, the light of divine love seemed more brightly to beam forth, a holier serenity and beauty diffused itself around him, and pointing on high, he exclaimed, 'farewell, we part to meet no more, until thou also shalt be called to put off this mortal tabernacle and to stand before the tribunal of the Most High. But remember, wherever thou art, whether amid the more busy scenes of life, when turmoil and passion and strife are raising their bands against thee, or amid the quiet scenes of domestic duty and affection, or in such a season of repose and beauty as this, when the spirit, as it were, instinctively turns to a higher home, remember—and may it be forever engraven on thy heart—remember—thou art immortal. Then casting upon me one deep, inexpressible glance, in which solemnity, sympathy, and holy love seemed mingled, he winged his way through the trackless fields of air, and as I traced his heavenward course, a strain of celestial music seemed borne upon the night-breeze, and to hover over the dwellings of earth, as if for a moment to lift the immortal spirit from its earthly bondage, and then the shades and darkness of evening gathered around, and the deep and solemn words of the Recording Angel alone remained to me.

'Remember thou art Immortal!'

For the Register and Observer.

SYMPATHY IN MISFORTUNE AND AFFLICTION.

How often is that beautiful and striking illustration of our Savior's, to the self sufficient lawyer, of Christian kindness and humanity, brought to my mind; and probably to the experience of very many, in passing through this world of trial. How many there are among the mass of mankind, who have in their journey through life, 'been robbed, wounded, and left half dead,' and who have in addition to all their unexpected and unmerited affliction, had the additional pang, and perhaps the most grievous of all, to see not only the Priest and the Levite pass by, but many of those whom they thought their nearest and warmest friends! Those who were all smiles and devotion, while the tide of prosperity ran high, and nothing was required of them, but smiles in exchange for smiles, or perhaps far more substantial favors. But should misfortune come upon them in any of the various calamitous shapes, to which suffering humanity is liable, or even the breath of *suspicion* fall on them, however undeserved they in their hearts may know it to be, and which is often followed up with more severity than known guilt,—how soon they may be seen in all their mean selfishness, skulking over on the *other side!* Or should they like the Levite and some other good Christians, stop and '*look on*,' it will most probably be merely to gratify their unfeeling *curiosity;* by inquiring how he came there? Who robbed, or injured him? To what extent is he injured? What did he do to cause it? What does he intend to do in future? Having thus indulged themselves with another draught on the poor sufferers *feelings*, they coldly, 'hope he will get through with his troubles,' and pass on. Another comes to 'look on,' and with Pharisaical self complacency, tells him God orders these things for some wise purpose, and doubtless, there was some pride of his heart, or secret sin to be subdued, for which these afflictions were sent in judgment; he therefore ought to submit to his fate, and be resigned to his situation; and show his submission by his humility. Well might the poor lacerated sufferer turn in virtuous indignation, and in the anguish of his soul, say with Job, 'miserable comforters are ye all. What emboldeneth thee thus to speak? I could speak as ye do, if your soul were in my soul's stead; I could heap up *words* against you, and shake my head at you; but I would rather strengthen you with my mouth, and the moving of my lips should assuage your grief.' Others may before passing by, stop, and with a hardihood and importance, they would not have dared to assume before, make their unfeeling comments and wise saws on his situation; while a vast many more, will take infinite pains to keep out of sight, and not *see* him at all!

And when all these friends, neighbors, 'lookers on,' and Christians, have passed by, what a fruitful subject for conversation do they have! 'Have you seen the poor man by the way side,' (he is too poor now to have a *name*) inquires one, of another? Oh yes, 'I have *seen* him replies one; and I have *talked* to him, says another; and I always expected something of this kind would happen to him echoes a third.' If he had only travelled by any other way, this would not have come upon him; or been as circumspect as *we* have always been, responds the rest.

But no one inquires if any *relief* has been tendered him, or proposes such a thing; it is enough for them to keep aloof, and watch the event, making their unsparing comments to each other; the example of each other, being sufficient to satisfy their tender consciences, and keep each other in countenance.

The poor suffering, neglected man's only hope now lies in the near prospect of death; and he prays to be admitted to that mansion, where the wicked cease from troubling, and the wearied spirit finds rest. The surcharged heart, incapable of longer endurance, finally bursts asunder, and that wronged, and deeply injured spirit, gladly throws off its mortal coil, and seeks a refuge with its God.

His death is next announced. What, *dead!* cry all these lookers on, and passers by, in surprise! Dead! I did not think he would die, exclaim some; I did, reply others, I never thought he would survive it! Poor fellow, he must have suffered dreadfully to die, some venture to say; to which all respond with a long sigh, and a very long face; and reply, they really think he *has* been most shamefully treated. And now they begin to tell how he looked; what he said; and what they said; and particularly, what they intended to have done for him, had he not died; a Christian duty they always meant to have performed, at the time, but something prevented. Then they speak of his good qualities; their respect and long esteem for his character. Then their virtuous indignation is excited, without measure, toward his persecutors; and their sympathy for the dead, becomes quite clamorous. Finally, they unanimously resolve, to publicly express their sympathy, by attending the funeral; for united they stand, but divided they fall, in their own estimation, and in the estimation of each other. Having seen him safely deposited beneath the sod, they each return to their homes, satisfied in having publicly given such an unequivocal demonstration of their Christian principles, their Christian benevolence, and their Christian duty.

But we will suppose some angel spirit in the form of a stranger, or even an acquaintance (for such ministering angels *have* lived, and we hope and believe, still do live, though so rarely seen,) not only stops to look at him, but immediately attempts to bind up his wounds, pouring in the oil and wine of consolation, taking him under his care and protection, and generously devoting his time, his money, and more than all, his heartfelt sympathy and consolation, to soothe the wounded and tried spirit into health and peace again. He stops not to inquire into the whys and the wherefores; whether he did not imprudently step a little too far this way, or a little too far that way, to bring this upon himself, or to impress on him his own superior sagacity and merit; but he instantly acts from the true benevolence of his heart, and those pure principles, which are far better, and more acceptable in the sight of the Lord, than whole burnt offerings and sacrifices.

Should he succeed in recovering his health, spirits, and prosperity, and no longer *need* the aid or assistance of any one, how assiduous, congratulatory, and sympathising, will be all these 'lookers on,' and passers by! How deeply they will regret circumstances were such it was not in their power, to comply with their own wishes, and act the good Samaritans part! Indeed, such was their confidence in their own principles of justice and humanity, that they verily believed, they should not only have done what the Samaritan did, but a great deal *more.* Such was their natural benevolence of heart, and deep rooted principles, and strong desire to conform their whole life to the example of the blessed Savior, and the holy Gospel which they professed to be the *guide of their life;* they knew 'a Christians life, was a life of sacrifice,' but they felt willing to spend, and be spent, not only for their dear friends, but for the whole human race beside! We may well suppose the wounded man would turn, in his bitter experience from this heartless, bombastic, affectation of principle and friendship, and say in the language of the litany, 'Good Lord deliver me, from this evil alse.'

There are a great many persons, who make a great display, as far as *words* go, of their religion, their benevolence, their charity, their deep sensibilities, their disinterestedness, their virtue, and their independence; and may from long habit, and unquestionable self complacency, think they actually do possess these characteristics; but when they are so placed, as to call either, or all of these qualities into *action*, are found sadly and deplorably deficient. Indeed, few can well determine the depth or strength of their principles, till they are *tried;* every virtue requires to be tried in the furnace of experience, to test its genuineness, before any one can be sure he actually possesses it.

Few who read this, but in their hearts must acknowledge the truth of the sentiment contained; for who has not, in a greater or less degree, when the spirit has been grieved by affliction, or wounded by some injury, felt a chilling disappointment in some quarter, whence he least expected it? more particularly among those, on whose broad and conspicuous phylacteries, the little *golden rule*, never found a place.

It is not necessary in manifesting our kindness to do as the little boy did, who wishing to act the good Samaritan, went forth every day, with a cruise of wine, to search for a man who had been wounded by robbers; but rather let us search among our neighbors and acquaintances, and beyond our acquaintances, for our duty should not be limited to a particular circle, and see if there is not one heart we can make lighter and better, by our sympathy and kindness. Not in outward charity and alms giving merely; but in that divine, and far more acceptable charity, which cometh from the soul, and reacheth the soul; those precious and priceless jewels of the mind, which only the mind can receive, and appreciate.

By much sorrow of the heart, the spirit 'is broken;' and often, if a powerful and counteracting influence is not speedily exerted for that soul's benefit, its best feelings and energies, may be crushed and withered forever; if the light of reason is not eventually extinguished. And that person cannot be kind, religious, or *guiltless*, who knows another to be intensely suffering from injuries, or any other cause, and makes no attempt to soothe and alleviate his feelings. It shows him not only to be supremely *selfish* and *unfeeling*, but to be a direct violater of the important, and oft repeated command, containing the epitome of the law and the prophets. 'Love thy neighbor as thyself.'

There is many a brow that wears a smile
Above a heart of care,
And many a laughing eye conceals
The writhings of despair.
They would not that the world should see
The bosoms dark recess;
They would not that the world should know
Its utter loneliness.

Z. Y.

PERVERSION OF FUNDS FOR RELIGIOUS OR CHARITABLE PURPOSES.

There is a peculiar sacredness in trusts of this description. They are for the most part the bequests of one generation for the benefit of another; of those, who knowing that a time was near when they themselves would have no longer a place under the sun, have, in a generous confidence, committed the execution of their pious and benevolent purposes to the good judgment and faithfulness of those, who should come after them. No man, or body of men, therefore, with even the lowest standard of integrity, but must feel the solemnity of the obligation to be faithful to such a trust. Nor ought they lightly to regard any suspicion or imputation to the contrary.

That such trusts have sometimes been abused, there are melancholy proofs. The history of some of the ancient charitable foundations of Great Britain, as exhibited before Committees of the House of Commons within the last twenty years, is indeed a history of flagrant dishonesty. But abuses of one kind cannot justify suspicions or imputations of abuses of another kind, without some adequate foundation. And it becomes those, who in a spirit of jealously, or sectarianism, are disposed to such imputations, to understand what they themselves mean and 'whereof they affirm.'

The enemies of Harvard College, have been specially forward in suggestions of this nature. The foundation of the Hollis Professorship of Divinity has for the last half century been a fruitful topic for their calumnies. And though the facts of the case have been once and again exhibited, and furnish of themselves an absolute refutation, yet have these indefatigable gentlemen never failed, when any party purposes were to be compassed, to repeat the charge. And they have taken care so to repeat it, that the impression should be left, that the funds, as provided by Mr. Hollis, were adequate at the present day to the support of the Professor: when they well knew, or might know, that of the fifteen hundred dollars, which has been the smallest salary attached to that high office for many years, less than three hundred dollars has been yielded by the Hollis Fund. The large remainder being provided from the annual income.

An insinuation of a similar kind has lately been vented by a writer in the 'Christian Witness', who without taking pains to inform himself, as was becoming, as to the distinct object of his enquiry; or caring to distinguish between a society existing in England some century and an half ago (in the days of John Eliot, the apostle to the Indians, but having, as we believe, no existence now) and our Massachusetts 'Society for propagating the Gospel among the Indians and *others* in North America', incorporated in 1787,—thinks proper to intimate, that there has been some perversion of its funds.

We copy the reply to this groundless insinuation, written by one of the officers of that Society. It appeared in the 'Witness' of the last week, but without the slightest expression of regret, either from the Editors of that paper or from the author of the article, for the unfounded insinuation.

SOCIETY FOR PROPAGATING THE GOSPEL.

To the Editor of the Christian Witness, &c.

A friend has pointed to my attention an article, in a recent number of your paper, containing some queries in relation to a society, which he thus designates.

In reply to that article, it may be sufficient to observe that the object of the ancient institution, to which it may be presumed the inquiries refer, is, agreeably to its title in the act of incorporation, 'The Propagation of the Gospel among the Indians and others, in North America;' that of the funds belonging to this society, only a small proportion was given exclusively for the Indians, viz.: a fund bequeathed in trust by John Alford, Esq; that, even of this small fund, provision is made by the testator, for its application to other objects, in case that, with the progress of time, Indians should not be found, or continue to appear, in the judgment of the members, proper objects for their aid: and, lastly, that by the term 'others,' in the act of incorporation,—which is quite overlooked by your correspondent,—has been invariably understood, as it has also been *legally interpreted*,—the spiritually destitute in all parts of North America.

Accordingly, from the foundation of the society in 1787, missionaries and schoolmasters have been sent to destitute places in various portions of the country. For a long series of years schools and missionaries were sustained in the then District of Maine, and the Indians of the Penobscot tribe there resident were the peculiar care of the Society. But as Maine has become a flourishing commonwealth, and abundantly able to supply its own wants, spiritual as well as temporal,—and as the Indians there have, to a large extent, embraced the Catholic faith,—the society deemed it proper to withdraw their charity, *in part*, from the destitute of the East to the destitute of the West. Thither they have sent missionaries and teachers; and among the objects of their care, as falling wholly within the design of the corporation, are the exposed and destitute in some of the western cities. Hence in some instances, Sunday schools have been sustained, as at St. Louis, for children who are without the means of other religious instruction.

All their missionaries, however are required to devote the greater part of their time and labor '*to destitute places without the cities.*' In such places they preach and labor as opportunity or want invite; and the reports continually received from them afford abundant evidence of the need, usefulness, and acceptance of their services.

But it is not to the West alone that the society appropriate its funds. On the Isle of Shoals, where the inhabitants are poor, and, but for our and other aid, would be without religious privileges, they have sustained, for a long series of years, a schoolmaster and gospel teacher; and to a few destitute districts in the frontier settlements within New England, specially in Vermont, they have contributed, as far as their funds would permit, their aid.

For a long period, also, the Indians of Martha's Vineyard received the society's care. Schools and a missionary were supported among them. But from various circumstances, such as changes in the native population and decided preference for the Baptist faith, they have no longer been deemed suitable objects for our charity; and the society, reserving the fund specially appropriated to the Indians, is now engaged in seeking means of expending it among other tribes, or agreeably to the discretionary power given by the will of the testator.

It may be proper to remark, that no sectarian distinctions are recognized by the society, or permitted in the labors of their missionaries. The members are composed of gentlemen of various theological opinions, who belong to churches of different denominations. *But, as members of this Society*, they are engaged, not for the promotion of a sect, or of any peculiar views, but, as their charter prescribes, 'for the propagation of the *gospel*.'

Your correspondent is pleased to intimate that there may have been some perversion of the funds of the society, for sectarian purposes, and to cite some authorities to justify, in such cases, a legal investigation. It may possibly be for his relief to know that the society under any doubts that may have arisen, have sought the assistance and acted under the direction of the highest legal authority known in the commonwealth.

One of the Executive Committee of said Society.

SECOND TIMOTHY, THIRD CHAP. SIXTEENTH V.

To our correspondent D, who makes some inquiries about the passage from Timothy quoted by us, Dec. 10th, we say that, we consider the translation which he presents as preferable, and one which the passage will bear. We quoted from the Common version, because the passage as there translated means and asserts, in our judgment, though less distinctly, just what it does as translated by himself. Of course St. Paul could only refer to the Scriptures of the Old Testament, for most of the Scriptures of the New had not at this time been written, and had not received the peculiar appellation of Scripture; but the principle laid down by St. Paul is applicable to the New as well as the Old Testament, and that quality which he calls inspiration, and that quality, whatever it may be, which we understand by the term, attaches as much to the one as the other. For these reasons, and in this sense we quoted the passage. We did not go into the meaning of inspiration, or the different views of it that are entertained, because this would be going beyond the grounds of our fellowship, and trenching upon the liberty we aim to allow to individuals. The basis of faith and fellowship among Unitarians, we take it, is the reception of the Scriptures of the Old and New Testament as containing a revelation of the mind and will of God to men for their salvation, and possessing some quality of sacredness, whatever it may be, called inspiration. This is simply the point we meant to urge.

ORIGIN OF THE TRINITY.

[To our Orthodox correspondent.]

In your letter, published in our paper of last week, you ask, 'does it not seem strange that in so short a period he (Jesus Christ) should be considered as the Creator of the world, a God and equal to God the Father. If these are errors, they are surely monstrous, and how are we to account for their so early origin and great prevalence.' We promised to give you a few thoughts in reply to these points. We agree with you that these are monstrous errors; and we believe if Unitarians had insisted more upon this, if they had exhibited more of the exclusive and denunciatory spirit that has been manifested against them, if in every instance in which they have been inveighed against as 'infidels'—'denying the Lord that bought them'—'holding another Gospel'—they had repelled the charge with one equally fearful, and cried out against Trinitarians as 'idolaters'—'violaters of the first commandment,' 'robbing God of his glory to give it to a created being,' and contended that whoever was guilty of these things by believing in the Trinity could not be saved, they would have made greater progress as a sect, though they would have had less of the Christian temper and spirit. It is a melancholy fact, established we believe by all human experience, that a fierce exclusive, denunciatory party, both in politics and religion, always makes greater progress than a mild, calm, temperate, liberal one.

But we pass by this, to consider the question you propose, how are we to account for the early origin and great prevalence of this error? Now you yourself seem to admit that it is difficult to find this origin in Scripture or to account for this prevalence or Scripture authority. At least you acknowledge that the Scriptures generally assert the divine unity and the supremacy of the Father; and the more you look into the subject, the more you will find to satisfy you that it is impossible to trace the origin of the Trinity to the Scriptures; while it is possible, nay, an impartial and candid examination of ecclesiastical history compels us to trace it to the philosophy which prevailed during the first ages after the introduction of Christianity, of which philosophy many of the learned among the early Christians were disciples, and who, 'as others have often done blended their philosophy and their religion into one complex and heterogenious system; and taught the doctrines of the former as those of the latter.'

One of your writers, about twenty years ago, in an article in the Presbyterian Magazine said, speaking of the doctrine of the Trinity, 'It is taught by the Savior and his Apostles in the clearest manner and in the *most express terms, that language can supply.*' Now if this be so, where are those 'express terms' which language cannot make plainer? If the doctrine of the Trinity is stated and taught in the words of our Savior and his Apostles in the clearest and most express terms, is it not a little strange that no creed should have employed them, or have been satisfied with them? We doubt if you can find, in all Christendom, a creed, or the declaration or decision of any Council, in which the doctrine of the Trinity is stated and defined in Scripture language. You cannot find any treatise, or discussion of the subject, in which the force of the argument is made to rest on the express language of the Bible. 'Every thing is proved by *inference.* We are told that we ought to consider Christ the same as the Father, not because he is ever called the Father, but because such powers and actions are attributed to him, as could only be attributed to the Father. We are told, also, that the Holy Spirit is the same as the Father and the Son, not because it is any where said in the Bible to be either the Father or the Son, but because it is described with such properties as it could not possess unless it were the Father and the Son. We are told that there are three persons in the Trinity, not because there is any language the least resembling this in the Bible, but because having inferred that the Father is a person, and the Son a person, and the Spirit a person, we are compelled to infer that these three persons make but one person; till finally the whole turns out to be a doctrine of inferences.' And this some Trinitarian writers have had the candor to admit. Dr. Smalridge, Bishop of Bristol, confesses that 'the Trinity is not in so many words taught us in the Holy Scriptures,—yet it may be easily regularly, and undeniably *inferred* from Scripture.' But can that be an easy, regular, and undeniable inference from Scripture, which it took three or four centuries and several Councils to make, settle and define, and which is now a mystery, a matter of difficulty and controvery? For you will find it to be a fact, when you come to look carefully into 'the early origin and great prevalence of this error,' the doctrine of the Trinity, not only that it is not taught in the direct language of Scripture, but that the *inference*, which Bishop Smalridge pronounces so easy, regular and undeniable, was made with the greatest difficulty, after centuries of controversy, through much irregularity of reasoning, and instead of being undeniable, received from the first, and ever has received constant and decided opposition from a portion of the Christian Church. This doctrine is not taught or any where declared in the express language of Scripture; it is not stated, nor any thing that looks like it hinted at in the Apostles creed, which though the tradition that it was framed by the Apostles before leaving Jerusalem cannot be received, is yet without doubt the earliest Christian creed, independent of Scripture, of which we have any copy or record; it is not to be found any where distinctly stated and defined till the fourth century, when it appears in the vicene creed, composed and established as a proper summary of Christian faith by the Council at Nice, A. D., 325. It is a fact, as well attested, we believe, as any other in ecclesiastical history, that previous to this Council, the Fathers, the learned and eminent in the Christian Church generally admitted the strict and proper inferiority of the Son to the Father.

We are aware that this is disputed. We are aware that Trinitarians claim the Fathers as favoring their hypothesis of three persons in one essence. Were this the case we should not be much troubled by it, because we rest our faith not on the Fathers but on Scripture, and which we are not disposed to quarrel about their accuracy as critics, we regard their writings as chiefly valuable for the information they convey concerning the condition, sentiments and means of Christians at the time they wrote. But we maintain that it cannot be shown that the doctrine of the Trinity, as established by the Council of Nice, or explained in modern times, was held or approved by the fathers of the three first centuries. 'These Fathers' to use the language of another, 'had corrupted the simple doctrines of the Gospel by undesignedly blending with them the absurd notions of the later Platonists, in the belief of which they had been educated, but they had not yet proceeded so far as to deny the supremacy of the Father, and the inferior and subordinate nature of the Son. They had proceeded far enough it is true to alarm the minds of plain and unlettered Christians, multitudes of whom still adhered to the great doctrines of Unitarianism in its simplest form. But they stopped far short of the modern doctrine of the Trinity. They were strictly and properly Unitarians. They believed in the pre-existence of the Son, but that he was in any proper sense equal with the Father, that he was one in essence with him, that he formed one of three distinctions in the same substance was far from their thoughts. This was an innovation of later times. Tertullian says expressly, that there was a time when God was neither Father nor Judge; for he could not be a Father before the existence of the Son, nor a Judge before the existence of sin; but there was a time, he adds, when sin was not, and *the Son was not.* This is not the language of a Trinitarian.'

We might pursue this topic to an indefinite length, and give, could we spend the time to search out the authorities and make the quotations, an immense mass of proof to this point that the anti-Nicene church was not Trinitarian. In answer, therefore, to your question, how, if Christ be not the creator, God and equal to God the Father, are we to account for the early origin and great prevalence of this error? We say first, the error had *not a very early origin* and great prevalence. Three centuries and a quarter elapsed before it became the creed of the Church; and secondly, it did not originate in the Scriptures, but in the philosophy of the later Platonists, with which philosophy some of the most learned of the early Fathers were imbued; and the main cause of its being thence engrafted upon Christianity may be found, we think, in the declaration of St. Paul, 'Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness.' It was to get rid of the offence of the cross, of the shame of believing in a crucified malefactor as Master and Teacher, that he who suffered thereon, was gradually, and through the reasonings of a false philosophy, exalted to the rank of Deity and made a part of the God-head. If you would see all that we have now said most fully confirmed, we recommend you to read the chapter in Norton's Statement of reasons, headed 'Origin of the doctrine of the Trinity,' and some chapters in Priestley's History of Early Opinions concerning Jesus Christ. We hoped to get through your letter in this number, but our remarks upon the remaining portions of it must be deferred to next week.

CORRESPONDENCE OF THE A. U. A.

Meadville, Pa., Dec. 5. 1842.

My Dear Sirs,—As I have not acknowledged the receipt of the book's sent us by the A. U. A., and the Book and Pamphlet Society, I will in doing so, give you a birds eye view of our operations during the year which is about closing.

The box was received early in the spring. From the miscellaneous tracts of the A. U. A. I have circulated as occasion required, between six and seven hundred. About 100 have been circulated in my own society; from 200 to 250 have been scattered in this, and neighboring townships. One hundred were sent to a young man in Venango Co. who graduated at our College two or three years since, and became a Unitarian during his senior year. He is engaged in an active business, is strongly interested in liberal Christianity, and will doubtless make a good use of these books. Another hundred were furnished to Elder J. Church of the Christian connexion, who resides in the Western part of Crawford Co. I furnished him also one sett of the Miscellaney and Monitor, 6 vols. Other parcels of tracts have been sent by individuals in different directions; some to Chatauque Co. New York, others West and South. I have not been anxious to crowd them off, but have furnished them freely where I thought they would do good. All

that I have as yet used have been taken from the miscellaneous portion. The tracts of the A. U. A. which were designated in my last letter, and were furnished in quantities, have been reserved for future use. I shall not need a further supply at present.

The books sent by the Book and Pamphlet Society have all been distributed. The Christian Layman has done a very effectual work wherever it was circulated. It is regarded here as the best work of the kind we have had. The Sunday School tracts were taken from me with avidity; and twice the quantity could be usefully circulated another year. I willingly express the gratitude of many parents, as well as children, for the valuable donation of the Brighton S. S. Library. Perhaps these books have never done better service than during the past year. From them a small Library was furnished to the Sunday School, which we commenced in Vernon (four miles south) about one year ago. Through the impulse this gave, the school nearly doubled in number. Individuals from my congregation have taken the principal charge of this school, the attendance on which, in good weather, has usually been from seventy to eighty. Many of these young persons walk from three to four miles. In the summer, the attendance became so numerous that seats of logs and boards were prepared in a grove. The sight presented there, on each sabbath, in the summer and early Autumn, was beautiful indeed. The eager eyes and interested countenances of the pupils, and the subdued voices of the teachers, harmonised with the natural beauty and peace of 'God's first temple.' From a rude pulpit I occasionally addressed the young persons, or their parents and friends, and if ever the 'inspiration of God stirred within' me it was then; I have often had occasion to speak amidst scenes of beauty and peace, but I have seldom felt more strongly than there, the influence of surrounding circumstances in elevating the tone of devout feeling.

Early in the summer, I appointed a meeting in Mead township, (3 miles East.) After the discourse a gentleman whose views had been strongly opposed to ours, expressed satisfaction with the service and requested me to make another appointment. I preached there several times; some interest was excited, and a desire was expressed for the establishment of a Sunday School. Almost without effort, on our part, fifty intelligent children and young persons were gathered. I was able to provide a small library from the Brighton books. Teachers were found in the neighborhood, and a pleasant and promising School existed from that time to November, when it was thought advisable, on account of the badness of our roads, to suspend until spring.

About mid-summer, a gentleman, who had become interested in our operations by reading books from the Vernon library, urgently requested us to aid him in forming a S. School in his neighborhood, eight miles distant. He offered to come five miles to teach in Vernon, if we would aid him in establishing a school at home. 'We have scholars, and materials for teachers' said he, 'but we need experience and counsel.' The distance was a serious obstacle, but I went one Sunday (between our morning and evening service) preached on S. School instruction, organised a school; and fifty scholars have since attended. I furnished them a very few library books from my nearly exhausted stock. They purchased some manuals. Two or three competent Teachers took the principle charge of the school, and from time to time I have been able to advise with their active and free-minded Superintendant, who though no narrow sectarian is a member of a Trinitarian Church.

Since that time the interest inspired in one or two teachers in the Vernon School has created another nucleus about six miles distant, but owing to the lateness of the season nothing important will be accomplished until next spring.

Thus the seeds from the Brighton nursery have sprung up in this Western soil and borne fruit abundantly. I could mention individual cases where they have provided welcome food for the spiritually hungry; but I need the rest of my paper for other matters.

There have been decided indications, of the ground of charitable and kindly feeling towards our society. The first public manifestation of this was in the Temperance movement. For the first time, I was requested to speak in behalf of this cause. The Court House, where meetings of this kind are held, was unusally filled, and after the address, the audience testified their cordial sympathy and good feeling on this subject at least, in a manner which contrasts strongly with the reccollections of some of our friends in New England, as well as here. On the fourth of July, we were invited, also for the first time, to unite in the village Sunday School celebration. The invitation was excepted, and the pupils of our S. School, to the number of two hundred and thirty, having first participated in the general celebration, repaired to a beautiful grove and passed the remainder of the day, socially, with members of our own and other congregations. Late in the Autumn, the Pittsburg Presbyterian Synod convened in this place. The Synod were invited to occupy our pulpit on the Sabbath. The invitation was accepted by Rev. Mr. Carr, of Washington Co, in the morning, who delivered a mild, courteous and Christian discourse from Isaiah lii. 7. on the influences and aim of the ministry. In the evening Rev. Mr. Lee preached from 2 Cor. viii. 5. on the relations of Christians to God, the Church and the Ministry. It was an able and excellent discourse; and throughout the service, not a sentence was uttered to which I could not cordially respond.

These circumstances have afforded pleasure, not only to members of our own, but to those of other congregations, as indicating extension of good feeling. 'There has been too much misunderstanding and sectarian feeling,' said an active member of one of the churches, the other day, 'and I will do all I can to discountenance them.' Similar sentiments are not uncommon. These things indicate that the reign of bigotry is passing away.

In the surrounding country, there has been an unusual desire expressed to hear our preaching. I have availed myself of various openings and preached in the vicinity more than usual. Perhaps I should mention here that public services in Meadville are held Morning and Evening. The services and Sunday Schools in the country are in the afternoon. In mid-summer my strength failed; and my Society voted to discontinue one of the village services, for a few weeks, viewing the preaching in the country as of some importance to the country. Indeed I believe that with a coadjutor in the summer season, the tone of opinion and feeling in this region in regard to religion and rational Christianity, might in a very few years be revolutionised. I received a visit from Rev. Mr Parsons, in the Autumn, who preached several times here, and in the neighborhood, to general acceptance. A few weeks since, I exchanged with Brother Church of Spring Corners, 20 miles distant. He has a good and intelligent Congregation, which compares well with our own interior congregations in New England. They are building a neat and commodious edifice for public worship, which will be dedicated in the spring. Elder Church is much respected here as a man, a christian and a preacher. There are several prosperous Christian Congregations within 100 miles of this place, with whom should I remain here I hope to become better acquainted. The Erie Christian conference held an annual meeting about three months since near Dunkirk. I was invited to attend but pecuniary considerations prevented. I think much good might be done in the West, by drawing closer the bonds between this denomination and ourselves. They are battling for Christian truth and freedom, which they have done much to advance. They influence very many minds whom we do not, perhaps cannot reach. They have large access to the great mass. And in the words of an esteemed and accomplished brother of that connexion, taken from a letter which I received this morning, we need but a co-operation to throw an influence over all classes in the community. Essentially we are *one* in sentiment, in feeling, and in the objects of our labors:—differing only in some of our manners, forms &c. But why should these divide us—or prevent our friendly co-operation? Indeed they should not.' Our friends will be gratified to learn, that this denomination have recently raised more than ten thousand dollars to establish a seminary for Education in the state of New York. They are soon to issue a Review on a plan similar to the Christian Examiner.

I intended to have said a word on the condition and prospects of North Western Pennsylvania; but instead of this, must apologise for the length to which these few facts have extended, and bid you a respectful adieu.

Yours sincerely, H. EMMONS.

DEDICATION AT HUBBARDSTON.

The new meeting-house, built, the past season, by the First Congregational Society in Hubbardston, of which Rev. Claudius Bradford is Pastor, was dedicated to Almighty God, by appropriate services, on Wednesday, the 21st inst. Though the day was unfavorable, yet the occasion awakened a lively interest, as was evinced by the crowded and attentive audience. The preacher selected, for his text, the following words [Haggai, 2, 7.] 'And I will fill this house with glory.' After a brief enumeration of different kinds of glory, the preacher defined that, to which the text alluded, as a moral and spiritual glory, arising from the faith, love and charity, which warm the hearts and sanctify the lives of God's faithful children. In the measure, in which the above named Christian graces, and a holy life are promoted by the services of the sanctuary, would the house be filled with a moral glory. The discourse was ingenious in its structure, kind in its spirit, interesting in its applications.

The Exercises were as follows:

Introductory Prayer, Rev. Mr. Kinsley, of Stow; [former minister of the Society;] Sermon, by the Pastor; Dedicatory Prayer, Rev. Dr. Thompson, of Barre; Address to the society, Rev. Mr. Lincoln, of Fitchburgh; Concluding prayer, Rev. Mr Gage, of Petersham.

The music was appropriate and spiritual. The proportions of the house are good. It is finished with great taste and neatness; and reflects much credit upon the society. It contains 70 slips, and will accommodate about 500 people. We sincerely congratulate the society on the success which has crowned their spirited and generous exertions.

Since the above was in hand, we have received the following statement from an authentic source.

Hubbardston, Dec. 27, 1842.

Dear Sir,—You will probably receive an account of the dedication for the next Register. If you do, please to add the following facts which have transpired since.

The sale of the pews took place next day after the dedication; when an eagerness to obtain them was manifested which astonished those even who were most sanguine in their wishes for a new meeting-house. They were all taken up immediately, and more wanted. So that after covering the whole expenses of the building, a surplus was left of choice money, amounting to about $400.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society, acknowledges the receipt of Ten Dollars, contributed by the Scholars and teachers of the Sunday School in Littleton, of which Rev. W. H. White is Pastor, to constitute Dea. John M. Hartwell a Life Member of the Society, 'designed as a New Years token of affectionate remembrance, to one who has been their superintendent for fifteen years, during which time he has scarcely been absent so many Sabbaths.'

RECENT PUBLICATIONS.

Farley's Magazine for 1842, 12 mo. p.p. 392.

Tales of Illustrious Children, 16 mo. p.p. 276.

The Adventures of Quinton Harwood, 16 mo. p.p. 254.

Fables and Nursery Readings 16 mo. p. p. 240.

The above volumes form a part of the budget provided for the young at this season by J. H. Francis, 128 Washington St, Boston, and by C. S. Francis and Co. 225 Broadway, New York. Their abundance of illustrations and variety of reading will suit all the ages of childhood. It is a very difficult matter to make a good book for the young. To avoid instilling objectionable sentiments and teaching what growing years will prove to be untrue, require extreme caution in the selection of words and facts. From a cursory perusal of these little volumes, we should judge them to be unobjectionable and well suited to their purpose of combining in an easy way innocent amusement with good instruction. Munroe and Francis's Book Store, has been a famous place for children's books ever since we began to learn our letters.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums.

From the Auxiliary Association in East Cambridge,	$30 00
From the Auxiliary Association in Springfield,	15 00
From the Auxiliary Association in Brighton,	6 00
From Samuel Swett, for his subscription to the General Agency, for the years, 1841 and 1842,	40 00
From the Auxiliary Association in Northboro',	30 00
From the Auxiliary Association in the First Unitarian Society, in Dover, N. H.,	21 00
From the Society in South Scituate,	25 00
From the Society in Templeton,	14 00
From the Ladies Social Circle in Templeton,	12 25
From Mr. Paul Kendall of Templeton, a Donation,	5 00
From Rev. Henry Ware, Jr., being the balance of Five Hundred Dollars, which amount has been collected by him for the objects of the Association,	272 00

H. P. Fairbanks, 74 Kilby st., Treasurer, A. U. A.

UNION PASTORAL ASSOCIATION.

Will meet in Boston, at the house of Rev. S. K. Lothrop's, on Tuesday, Jan. 10, at 11 o'clock, A. M.

Samuel Osgood, *Secretary.*

FRANKLIN EVANGELICAL ASSOCIATION.

The members of this Association, are invited to meet in Northfield, on Monday, January, 9th, 1843.

By order of the Scribe.

TEACHER'S SOCIAL UNION.

The Meeting of this Association is postponed from Monday evening, Jan. 2d, to Monday evening, Jan. 16th, to meet at the Suffolk street Chapel.

David Paige, *Secretary.*

BOOKS FOR THE WEST.

The General Secretary of the A. U. A. acknowledges the receipt of the following books and pamphlets for the West.

A bundle of 250 tracts and pamphlets for Rockford Ill., from Rev. Andrew Bigelow of Taunton.

A bundle of books and tracts for the West from the Sabbath School Teachers in Rev. Dr. Nichols Society, Portland.

A box of books, periodicals, tracts &c. collected by a benevolent lady in Rev. Mr. Livermore's Society, Keene, N. H.

One Vol. of the Christian Register from Mr. Sampson Mason.

4 vols. of the Christian Layman from Geo. Livermore, Esq.

A bundle of the Christian Registers from Mr. John Miller.

A bundle of tracts from Mr. Jonathan Wheeler.

A bundle of tracts from Mr. Edward Livermore.

OBITUARY.

OLIVER FERNALD.

At his residence in South Boston on the 11th inst, after a short illness, Mr. Oliver Fernald, an estimable citizen. To his family, taken away, and he has been in the midst of active life, his loss is irreparable. His skill as a mechanic, and his worth as a man, none will be found to question;—His kind disposition, correct habits, and accommodating spirit, endeared him to an extensive circle of business neighbors, who will deplore deeply this afflicting dispensation of Providence. Extraordinary attention to business, promptness in the execution of those duties that devolved upon him as a good citizen, and a readiness to reciprocate the kindnesses and civilities of life were not the only qualities that distinguished the deceased. To the unfortunate, he was ever ready to extend a helping hand. And he was ever ready to do his part in the support of those contributions, both civil and Christian, on which our social improvement and happines, and our moral well-being so much depend.

GENERAL INTELLIGENCE.

Affair of the Somers.—We are told that the proceedings on board the Somers is undergoing investigation. The following officers have been appointed a court of inquiry, to convene at New York, to investigate the conduct of Commander A. Slidell Mackenzie, commanding the United States brig Somers, in the very trying emergency in which he was placed by the mutiny on board that vessel on her late cruise:

Commodore Stewart,
" Jacob Jones,
" A. J. Dallas.

Ogden Hoffman, Esq. of N. York, Judge Advocate.

Great confidence appears to be felt in the intelligence, integrity and impartiality of this *court.*

The Baltimore Patriot says,—'The report which attributed to the Secretary of War the authorship of the piece of pleading which appeared in the Madisonian of Tuesday is incorrect. It was written by a subordinate—who had better have been precluded from taking any hand in the matter. He was most indiscreet, also, in adopting the signature of '*S.*' and has, on that account, incurred the highest displeasure of his superior: as it led to a general belief that the Secretary of war was the veritable author.

New England Society in New York.—This Society celebrated its thirty seventh anniversary, on the 22d instant. We have no account of any public address. There was a public dinner, and the papers say that much eloquence was displayed by several speakers after the cloth was removed. We are told that, among others 'Mr Bancroft spoke most eloquently in relation to New England men out of New England. Many speeches, songs, and stories were given to eliven the entertainment. The following ode, written by William C. Bryant, was sung to the tune of 'Old Hundred:'

Wild was the day, the wintry sea
Moaned sadly on New England's strand,
When first the thoughful and the free,
Our fathers, trod the desert land.
They little thought how pure a light,
With years, should gather round that day:
How love should keep their memories bright;
How wide a realm their sons should sway.

Green are the bays, but greener still,
Shall round their *spreading fame* be wreathed,
And regions, *now untrod*, shall thrill
With reverence when their names are breathed.
'Till where the sun with softer fires,
Looks on the vast Pacific's sleep,
The children of the Pilgrim Sires,
This hallomed day, like us shall keep.

A Treaty with the Chippewas.—A treaty has lately been negotiated at La Pointe, Lake Superior, by Robert Stuart, commissioner on the part of the United States Government, and the chiefs and braves of the Chippewa Nation of Indians, by which the lands embracing the mineral region of Lake Superior, in Michigan, have been purchased for the United States. The price stipulated to be paid for them, in annuities, agricultural implements, the support of schools, &c. approximated the sum of nine hundred dollars. The Indians have the Indians have the privilege of living on the lands until they are wanted by the Government, and they reserve to themselves a tract called the Fond du Lac and Sandy Lake country. The Government had before purchased the mines, and the right of working them, but by the ratification of this treaty, it will also acquire a right to the soil.

Writing a Work on America.—The London Dispatch, in a notice of the 'American Notes,' by Mr Dickens, has the following remark:

There is a vast deal more of difficulty than people imagine in getting a good book on America. The Americans themselves cannot write one because they are so saturated with national vanity. Englishmen generally visit America either with extreme hatred against all Republican institutions, or with an enthusiasm in their favor.—Thus it is that America is so differently described. Besides this, America is a land of peculiarities. Institutions, laws, customs, habits, manners, forms, and ceremonies, differ from those of Europe, and a short residence in the country, or a flying tour through it, does not enable the visiter to understand their peculiarities, or to form a judgment upon their effects in relation to morals and happiness.

Oberlin Institute.—A bill to repeal the charter of this institution passed its third reading in the House of Representatives on the 8th inst., and was then laid on the table by a majority of *one vote.*

Asylum for the Insane, Concord, N. H.—This Asylum has recently gone into operation. It has had twelve inmates. One of the twelve has been recently sent away cured, though on his reception there he was furious. The price of board is $225.

We are informed that the towns of Franklin, Hudson and others have sent their insane to the Asylum, and it is believed that they may be supported at less expense there.

Sandwich Islands.—It has already been mentioned that the Rev. William Richards and a Sandwich Island savan have arrived in this country, on business of public importance. Mr. Richards was formerly a missionary of the American Board at the Sandwich Islands, but now holds the office of Chaplain to the King. Haalilie is His Majesty's Secretary. We have reason to believe that the object of their visit to this country, is to obtain an *acknowledgement of Sandwich Island independence* by the American government; and that they will proceed to England and France for a similar purpose. They are now, or recently were, at Washington City, and had interviews with the Secretary of State. We trust their object will be accomplished.—*N. Y. Jour of Commerce.*

France.—Among the items of news by the latest arrival from Europe, we have the following.

The French journals have been occupied principally in discussion upon the recent victories of the British troops in India and China, and they claim for the French nation to be placed upon the same footing for carrying on commerce with China as Great Britain by the terms of the treaty recently concluded.

The Journal des Debats under the date of Nov. 17, says that the representatives of Great Britain, Austria, Russia, and Prussia met at London on Thursday last, to confer on the treaty of Dec. 20, 1841, relative to the suppression of the Slave trade. The French Government having made known its firm resolution not to ratify the treaty, the four plenipotentiaries, after having purely and simply stated the refusal of France, declared in the name of their respective courts, that they maintain all the clauses of the treaty, and that they definitively closed the protocol.

Mr Guizot, we are told, is threatened with loss of office, for this decision of the French Government.

General Jacqueminot has been elected deputy for the first Arrondissement. He was opposed by six other candidates.

NOTICE.

Subscribers out of the city whose bills for one or more years are unsettled,—as well as those who wish to avail themselves of the deduction for advance payments, are respectfully requested to forward the amount due, promptly, at the commencement of the year. Subscribers in this State may avail themselves of the opportunity of sending their subscriptions by members of the Legislature, now about to assemble in this city.

MARRIAGES.

In this city, on Monday evening, by Rev Dr Lowell, Mr Charles W. Bangs, to Miss Eliza Murray, youngest daughter of J. Murray, Esq.

In Danvers, on Thursday evening, last, by Rev Mr Sewall, Mr Andrew W Gray, to Miss Melinda Bancroft.

On Sunday evening, by the same, Mr Gamaliel B. Thompson, to Miss Mary Ann Peirce.

DEATHS.

In this city, on Tuesday, Mrs Josephine Louisa, wife of Mr Benj E. Bates, 27.

In Chelsea, on Wednesday morning, of lung fever, Sarah Frances, infant daughter of George and Susan Bailey, 1 year.

Mrs Lydia S. Fernald, 52, formerly of Kittery, Me.

BOOKS AND STATIONERY—Periodicals! Periodicals!!—Unprecedented inducements to periodical readers, either to join the new Circulating Library of Periodicals, and thus secure the privilege of reading nearly every popular work; or subscribe for single works, which will be furnished at greatly reduced rates to subscribers paying in advance, or half yearly in advance. One copy of Graham's or Lady's Book, or any of the three dollar monthlies, and one copy of the Religious and Literary Gem, a $1 work, for $3, or two $3 works and the Gem for $5, or one of the $5 and one of the $3 monthlies for $7, or a $5 work including the Gem for $5, and in the same proportion for more or other similar works, of the same cost. All works delivered in any part of the city immediately on their arrival. A share of patronage is respectfully solited at WILDER & CO'S General Periodical and Subscription Office, 67 Washington st., opposite the Post Office. d31

EIGHTH VOLUME of the Monthly Miscellany. Edited by Rev. Ezra S. Gannett.
Contents of the January Number.
Where does the New Year find us?
Death a Destroyer and Death a Redeemer.
Thoughts on the Book of Job.
Death of the Good.
Sonnet.
Lessons on the Nativity, a Christmas Sermon, by Rev. Nathaniel Hall.
Greenwood's Sermons.
Notice of Thomas Barnard West.
The Northampton Association of Education and Industry and Co-operative labor.
Notices of Books, Intelligence, &c.
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INDEX.
TO THE CHRISTIAN REGISTER. VOL. XXI.

Absent brother 88
Adams, Hon. J. Q., his lecture on the Chinese war 9
Adams, Hon. J. Q., his Temperance Address 178
Adam, were there more than one 181
Address to Trinitarians 121, 125, 129
Aid to new societies 166
Allegory 41
Alternative 201
Alumni of Harvard 138
Apostolical succession 165, 201
Apostles, their gradual illumination 189
African civilization &c. 140
Agricultural Papers 32
American Board of Foreign Missions 158
Am I my brother's keeper 78
Amistad, liberated captives 122
America, an English Quaker's opinion of 116
Anecdote, prejudice against Unitarians 108
Aniversaries 82
Anglo-Saxon manuscripts 132
Anti-Protestantism in Great Britain 181
Ashburton, respect shown him 142
Ashburton, interview with him 149
Atoning Sacrifice, by Noah Worcester 93
Atonement 9, 29
Audubon, John James 122
Auricular confession 28
Authority in religious belief 77
Babes in the woods 92
Bachelor clergyman 180
Bad habits 48
Baptism by immersion 130
Barabbas preferred 189
Bardoise and its people 56
Barre, Ms. 154
Benefits of industry 24
Bereaved mother 71
Bible 125
Bible to be studied 49
Bible, observations on 113
Bible, its Literary History 186
Bible Society, American 154
Bible, individual study of 2
Bigelow, Rev. Andrew, resignation of his pastoral charge 190
Bigotry, Mr. Clarke's letters on the subject 82
Birmingham, Unitarians &c. 155
Bishop's titles 162, 169, 170, 178
Bishop's claims 179
Black eyed Joe 64
Blannerhasset 124
Blind Asylum, tenth annual report 96
Blowers, Hon. Sampson S. 62
Boo'c and pamphlet society, 23, 50, 54
Books for the West 57
Boot black and College President 56
Boston Public Schools 24
Boundary Treaty 131
Brazil, churches and toleration there 61
Bridgewater Sunday School 169
Brownson, his position &c. 58
Bulfinch st. society 1
Barr, Aaron's daughter 4
Business of life 49
Cabotville and Springfield 103
Calls—So many calls 40
Calvin's personal appearance 129
Calvinism 30
Calvinism dying out 23
Calvinism in New England, 39
Capen, Rev. L, his lectures 163
Carver, John 140
Catholics and the Oxford party 193
Catholics, persecution of in Russia 189
Catlin and his horse 99
Celebration at Needham 120
Channing 175, 176, 197, 206
Channing, services at his funeral 166
Channing and Emmons 178
Channing as a Christian Divine 173
Channing, Sectarianism against him 174
Channing, reception of the tidings of his death in England 201
Channing, W. H., his letter 137
Change of religious opinions 137
Cherokees, progress of 8
Childhood, influence of 21
Children 144, 160
Children, power of the voice over them 112
Children, religious instruction of 93
Children should worship with parents 29
Christ, the Savior 125
Christ distinct from God 125
" has not two natures 125
" Unitarian views of 125
Christ at the crucifixion 177
Christ, character of 157
Christ a 'ransom' &c. 94
Christ, meaning of certain expressions respecting him 157
Christ's knowledge of God 17
Christ, union of two natures 25
Christmas at East Cambridge 16
Christian, what constitutes one 5, 153
Christian name, &c. 165, 177
Christian church 158
Christian ministry, its work 193
Christian liberty 117
Christian Philanthropist 165
Christian Denomination 61
Christian Psalter 52
Christian Witness controversy 190
Christian Progress 6
Christianity 173
Christianity, influence of 73
Christianity, progress of 29
Christianity, truth for all 57
Christianity, no priest, altar or sacrifice 109
Church membership 158
Church attendance 41
Church Psalmody 53
Church Pews 44, 193
Church ordinances, efficacy of 29
Church authority, private judgment 106
Church sleepiness, cause and cure, 98
Church, attacks on 158
Church, definition of 158
Church of Scotland 165
Church principles revived 182
Churchmen agrieved 118
Civilization, present tendency of 25
Clergy, English and American 192
Clergyman's widow 88
Clergy and creeds of English Episcopal Church 137
Coal mines, and those employed 99
Coleridge, illustrations of 117
Colonization, Cape Palmas 84
Colonization meeting 142
Colonization society 153
Colt, the morbid sympathy for him " circumstances of his death 191
Communion, terms of in Unitarian churches 33
Communion, thoughts on 62, 198, 202
Coming of Christ 98
Conant, Rev. A. H., his letters, 14, 30, 91
Condition of God's favor 129
Congregationalists in Maine 22
Congregationalism and Presbyterianism 117
Confessing Christ - 30, 38, 42, 50, 54, 58
Connecticut, History of 176
Consistency 20
Conscience, a good one 29
" five kinds of 32
" obedience to it 170
Controversy still necessary 149
Convent at Charlestown 197
Creeds, their bad effect 138
Criminals 155
Croton water works 171
Creole case 47
Curious facts 112
Daily American 139
Daughter's influence 32
Depravity unscriptural 129
Depravity, total 29
Deaf and Dumb Asylum, Hartford 24
Deerfield, description of 6
Denying the Lord 182, 190, 202
Dewey's Discourses on Human Life 5
Dewey, on working our own salvation 101
De Wette 202
Death and sleep 41
Death, sudden 69
Deism, English 130
Divine goodness, impartiality of 9
Divine forgiveness—Christ's mission, &c. 177
Divinity of Christ, Paul's testimony 121
Discouraging circumstance 177
Divinity School at Cambridge 118
Doctrinal teaching in Sunday Schools 42
Domestic worship 109
Domestics, duty of 76
Domestic Missions 50
Drunkard's will 12
Duelling 6
Duty, can man do his duty 105
Duelists 180
Duke of Athol 20
Duke of Orleans 139
Dudleian Lecture 78

DEDICATIONS.—Hardwick, Ms., 11—Concord, Ms., 23—Watertown, Ms., 127—Vernon, Oneida co., N. Y. 155 - Lincoln, Ms., 182—Peterham, Ms., 206.

East Cambridge, union of sects there 16
East India cotton 83
East, a word for it, as well as the West 102
East Windsor Theol. Seminary 114
Earth's velocity 125
Economy on a small scale 48
Eckley, Rev. Jos. 169
Education 124
Electric Telegraph 135, 164
Elephants 160
Eliot, Rev. Andrew 177
Emmons and Channing 178
Emmons, Rev. Dr. and his eulogists 190
Emancipation Society 203
England, the way they do things there 152
England, distress there 146
Enthusiast and impostor 29
Episcopacy, &c. 61
Episcopal ordination 169
Episcopal sectarianism 182
Episcopal Lectures at Brooklyn, N. Y. 14
Epistles of New Testament 158
Errors in faith and practice 80
Evening thoughts 186
Evils of modern music teaching 68
Extravagant doctrines 105
Exchanges between Orthodox and Unitarian clergymen 78
Exclusiveness, charge of 146
Elections, let all vote, and do it honestly 150
Faith, its importance 6
Faith in Christ 58, 92
Faith, obligation to extend our faith 26
Faith, lost and regained, 21
Faith and works 109
Fanueil Hall S. School celebration 120
Family organization 77
Father's counsel 57
Fancy's show box 20
Families of literary men 64
Farley, Rev. F. A., his Lectures at Brooklyn, N. Y.
Feelings, their agency in forming habits, 52
Female influence 124
First Congregational Church in the world,
Flowers, a chapter on 114
Follen, biography of 76
Fourth of July 113
Followers of Christ 110
Fool's pence 77
Fraternal Love 88
Framingham Sunday School 180
Franklin, his letter 138
Fraternity of Churches 189
Fragment Society 62
Freedom of inquiry and discussion 170
Freethinking Christians 26
Friend in need 150
Fiction, philosophy of 80
Future Life 41
Gambling, consequences of 41
Gannett's Election Sermon 196
Gaussen on Inspiration 34
Geneva 74
Geneva, Catholics there 52
Geology, wonders of 152
Genius vs. Labor 32
Girard College 10
God's peculiar name 192
Gospel, its simple truths 165
Good to be done at home 137
Good master and good pupil 40
Good Samaritan 148
Gray, Rev. Dr., his half century sermon 68
Gray, Rev. F. T., and Bulfinch Society 98
Greece, Education and Christian Missions 1
Greenwood's sermons of consolation 34
Growth of the mind 294
Guile—taking them with guile 25
Hall, Rev. E. B., discourse at Cam. 192
Harris Rev. D. 114
Hasty words 43
Hasty burials 62
Hewley case 136
Hating father and mother, &c. 63
Heavenly mindedness 196
Head work, hand work 145
Helen Ashton 138
Hermit of Livry 85
Hint 98
Hint to hearers of the word 124
Historical knowledge 165
Historical evidence of Christianity 73
Home, a happy one, importance of 83, 116 12, 68
Homage to dancers, &c. 112
Hope 61
Holy spirit impersonality of 121
Holiness, nature and necessity of 41
Holland, elder E. G., his views of man 61
Howard 148
Howard Sunday School 202
House of hidden prayer 73
Hughes, bishop 187
Human Life 41
Hume's argument against miracles 134
Ideality 104
Ignatius Loyola 149
Illinois, missions there 14, 30
Impressive scene 96
Infancy, a year of 12
Inquirer, English Unitarian paper 145, 146
Indians, present condition of 144
Infidelity 126
Infant baptism—Episcopal views of its efficacy 22
Inward man 25
Individuals not responsible for the sentiments of others 2
Inquiry, boldness of 117
Indian chief and Judge W. 72
Indians of North America 82
Insane, moral treatment of 45
Inspiration 70
Inspiration 9
Italian madhouse 192

INSTALLATIONS.—Providence, Rev. Samuel Osgood, 11—Pembroke, Rev. J. Chandler, 31—Needham, Rev. Mr. Maynard, 155—Sherburne, Rev. R. Stone, 162.

Judas, and the Lord's Supper 21
Jesus of Nazareth 82
Jews 145
Jews in Smyrna 4
Jewish marriage 204
Jones, Elder Abner 37
Jordan river 65
Johnson, Samuel, anecdote of his disobedience 72
Judicial decision 184
Judgment and charity 26
Judgment, certainty of 69
Judd, Rev. Mr. explanations 109
Justification by faith 106
Juvenile books 22
Juvenile benevolence 12
Kirk, Rev. E. N. 66, 70
Kindness, a motive to it 73
Knapp, the preacher, 18, 76, 178
Labor the price of truth 101
Laborers in the vineyard 93
Lamp—reason is our lamp 20
Laud, Archbishop 113
Law, supremacy of 136
Lamson, Rev. Dr. his address at Needham 162
Lardner, Dr. 10, 33
Liberty, holiness, love 107
Liberality and strictness 137
Life, purpose of 149
Life is what we make it 33
Lightning and lantern 16
Linear drawing in schools 32
Little victories 64
Literary epidemics 132
Livermore, Rev. A. A., his remarks, &c. 90
Livermore's commentary 22
London as it is 16
Love of money 154
Lowell, Rev. Dr. his letter on Greece 34
Long life 165
Lunatic Asylum, of N. Y. State 50
Luther, his early history 53
Luther before the diet of worms 69
Mackintosh, Sir James' account of his wife 116
Machinery, true end of 24
Man's nature 29
Mann, Horace, his oration 131, 134
Mahommedans, mission to 83
Marriages—qualifications for solemnizing 186
Marriage—I forbid the Banns 178
Meekness, its reward 57
Methodist denomination 158
Medfield Sunday School 152
Methodist Church, secession from 122
Mere morality and no religion 73
Mexico 200
Merits of Christ 33
Men known by their works 104
McKean, Rev. Joseph 200
Missions 22, 59, 77, 81, 85
Missions, at home 6
Missions, foreign 18
Missionory societies 142
Missionary correspondence 94
Missionary efforts, 89, 182, 186, 191, 193 194
Missionary meeting at Amory Hall 90
Missionaries and New England Rum 125
Millerism 126
Ministry to the poor 18, 19
Minister's dinner 36
Miller's key 200
Millerism, &c. 153
Miracles, evidence of 97
Miracles, their support of christianity 5
Miracles, Hume's argument against 134
Moderation, let it be known 153
Morals, decay of 6
Moral tendency of opinions 17
Morality and Religion 61
Moral preaching 29
Morally intemperate 105
Moral condition of our country 133
Mormonism, English emigrants duped 189
Mourning apparel 97
Mount Sinai, approach to 49
Music, accent, &c. 33
Naples—Vesuvius 188
National wants 66
National disputes 180
Nature and condition of man 129
Nazareth 4, 77
New Testament, epistles of 10
New Testament, devotional character 118
New year 2
New year's night 196
New York State, a trip to the interior 8
Newspapers of America 204
Nicodemus 101
Nobility, what is the true, 33
Northboro', Rev. J. Allen's ecclesiastical statistics of 13
Nunneries 99
Our congreations 7
Our minister 112
Oldest churches Unitarian 154
Osgood, Rev. Samuel, farewell address at Nashua, 2

OBITUARIES.—Rev. Harrison G. O. Phipps, 7; Mrs. Susan R. Page, 7; John Vaughan, 7; Caroline Louisa Winslow, 11; Anna Merriam Renouf, 15; Elizabeth W. Lyon, 19; Edward W. Adams, 23; Isaac Coffin, 23; Sam'l C. Allen, 31; Rev. D. B. Parkhurst, 35; John Hayward, 43; Israel Scott, 43; Timothy Prescott, 43; Mrs. Phebe Hubbard, 43; Benj. Bussey, 45; Wm. H. Shackford, 47; Elizabeth Ropes Orne, 47; Mrs. Hannah Joy, 55, 63; Mrs. Eunice H. Newton, 59; Joshua Lovett, 59; Rev. Dr. Harris, 62; Rev. Geo. Whitney, 62; Mrs. Clap and Mrs. Greele, 63; Daniel Sargent, 63; Richmond, Rev. Dr., 67; Mrs. Otis, 71; Geo. R. Vail, 78; Geo. Bond, 87, 109; John Emery Cilley, 91; Mrs. Joanna Fletcher, 103; Julia Knox Wheeler, 115; Mrs. E. M. Gibbs, 123; James Robinson Pierce, 127; Mary R. Ellis, 135; Geo. W. Hollis, 135; Joseph Hurd, 139; Geo. Frost, 142; Miss Hannah Pope, 147; Mrs. Susan Dorr, 155; Hon. Jeremiah Smith, 159; Sarah E. Mills, 167; Abby Blanchard, 171; Mrs. Patience Patten, 171; John Abbot Emery, 178; Mrs. C. H. Palmer, 179. 183; Daniel Sewall, 184; Thos. Barnard West, 195; Capt. John Wade, 195; Charles W. Stevens, 199; Stedman Hartwell Fletcher, 199; Dea. Quarters Hawks, 203; G. W. Packard, 207

ORDINATIONS.—Kensington, Rev. Jacob Caldwell, 11; Providence, Rev. H. F. Harrington, 18; Boston, Rev. J. I. T. Coolidge, 27; Cabotville, Mr. John A. Buckingham, 170; Portland, as an Evangelist, Mr. J. C. Smith, 170; Boston, F. D. Huntington, 171; Cohasset, Joseph Osgood, 178; Boston, Mr. Smith, 193.

POETRY.—Friendship, 2; Stranger's Dream, 4; Graves are but mountain peaks, &c. 8, 20; Sympathy, 8; The Past, by Bryant, 12; A void in the heart, &c., 16; Why will ye die? 20; Excelsion, 20; 'Come up hither,' 24; What is grief? 24; Child of a year and a day, 28; Hymns specially adapted to music, 5, 21, 25, 29, The snow-flake, 28; Mary Eliza Russell, 32; Before the morning he was not, 32; Monody, 36; The choice, 40; Looking unto Jesus, 44; The Departed, 45; Death of a young girl, 48; Ruined Temple, 52; Repent, for the kingdom of Heaven is at hand, 56; Thou art gone, 56; When shall we be at rest, 60; Boyhood, 68; Randolph of Roanoke, 72; The communicant, 76; The widow and her son, 76; A season for all things, 84; Seekest thou rest? 84; Recollections, 88; Temperance hymns, 88; Stanzas, 92; Spring day walk, 96; What I like and dislike, 96; Summer evening melody, 96; I love, in early spring, 100; Invocation, 100; They told me we were free, 104; Kind words—a kind spirit, 104; Summer birds, 108; Hymns, my mother sung, 108; Marriage vow, 112; Morning hymn, 116; Hymn by Bowring, 120; Born again, 124; Invocation, 128; James Robinson Pierce, lines on, 132; Pray without ceasing, 136; Pulpit eloquence, 136; Sleeping over the Bible, 140; Saturday night, 144; Lines on the death of M. R. E., 144; Hymn of the sea, 148; Moonlight on the grave, 152; Hymn to death, 156; Evening star, 160; The loved and lost, 164; Dying Boy, 166; Future Life, 172; Luther and Swiss Students, 172; Mother's grave, 172; Coincidences, predictions and omens, 172; Curious fact, 172; Elm, Boston old Elm, 176; Channing, memory of, 176; Young communicants, 180; A lay of Autumne, 184; Swiss good night, 188; Before this head was gray, 196; Boy and his angel, 200; Infant miniature, 204.

Paley, characteristics of 9
Parental duty 25
Pardon, errors respecting it 169
Pauperism, persecution of 22
Paul Couch 154
Paul's Epistles 169
Patriotic Presbyterian 36
Peace principles 60
Peace and Thanksgiving 185
Peace, mission of 150
Peace of Christianity 113
Peace with England 201
Peabody's, Rev. A. P. sermon 78
Peabody, Rev. Mr. his sermon on wine 85, 89
Peter, St. in Rome 44
Petersham Sunday school 138
Perfect man 41, 57
Pictures, put up a picture 156
Physician, Extraordinary 168
Piety at home 198
Planets and stars inhabited 125
Phipps, Rev. Mr. his unpreached sermon 79
Pine tree coin, an anecdote of 20
Pierce, Rev. Mr. of Trenton 90
Poland and Major Tochman 160
Physical debility of American women 108
Popish errors, dates of 149
Popish Inquisition at Coimbra 148
Pope's Day 132
Popularity, a Dialogue 76
Politeness 52
Port Society of Boston 38
Poor, visiting them 38
Posture in prayer 26, 30, 37, 42
Praying Highlander 68
Prayerless house 53
Preaching, efficacy of 116
Preaching, how? what? 29, 101, 177
Preaching and miracle of the Apostles 105
Preaching Christ crucified 37
Preacher and the Pirates 60
Presbyterian folly 99
Press and pulpit 101
Priestley's love of truth 197
Press, the influence of the Press 137
Protestantism in France 204
Progeny of men of Genius 112
Prophetic Books 57
Prophet, its Old Testament meaning 122
Prussia, religious denominations 116
Prussia, king of 52
Psalmody, principles of 41
Public Worship, attendance on 12
Pulpit, preaching, &c. 185
Punishment of crimes 174
Puritans, their preaching 189
Puritan relic 72
Purity of heart 65
Punishment, future 13
Puseyism, progress of 65
Ralph Waldo Emerson 58
Raikes, Robert and a Sunday scholar 53
Rammohun Roy, 18
Rammohun Roy, his son 31
Rash Judgment 6
Randolph, John of Roanoke 72
Religion natural to man 141
Religion, necessity of 61
Religion, inadequate conceptions of &c. 150
Religion a personal concern 178
Religion, two views of 29
Religion in every day life 65
Religion, happiness in it 5
Religion and business 98
Religious excitements 29
Religious excitement a century ago 14
Religious conversation 62
Religious formality 6
Religious interest, increase of 41
Religious Experience 137, 194
Religious sympathy 82
Religious life, direction to those commencing 157
Reformation, doctrines of 2, 5, 21, 25, 37
Reflections in a Sunday school 102
Regeneration, disputes about 141
Repentance 29
Repentance and Restitution 6
Reproof, ways of receiving it 128
Revivals 170
Retribution, law of 129, 137
Respectability 104
Rhode Island difficulties 83
Righteous, their real prosperity 112
Richmond, Rev. Leigh his domestic character 57
Riches, how to get rich 190
Robert Hall 136
Robbins, Rev. C. his Sunday school address 66
Robertson, Wm. sketch of his life 187
Rochester, N. Y. new Unitarian Ch. 146
Rochester, Mr. Ellis' Address 166
Rogers, Rev. T. F. account of his mission 90
Rome, holy Thursday 73
Rum River 48
Sabbath 21
Sabbath, abuse of 123, 126, 130
Sabbath, violations complained of at Cambridge 101
Sabbath-day thoughts 28
Saint, the last days of a 33
Saints, perseverance of 78
Salvation by Christ 177
Salvation, how does faith affect it 5
Salvation not easily obtained 13
Sacrifices 17
Safe side 97
Sandwich Islands 68
Savannah, Unitarian church there 30, 53, 161, 162
Saybrook Platform 114
Scriptures, contents of 201
Scripture, what saith it 141
Scripture, study of 141
Scriptures, uncompromising character of 49
Scriptural readings, and unscriptural sayings 69
Science, Brit. Assoc. &c. 128
Scotch 132
Scottish reformer 17
Scotland, horrible destitution there 190
Scottish Christian Unit. Assoc. 173
Sectarian zeal, bad effect of 105
Self-deception 28
Sermon to inattentive hearers 49, 57
Sentimentalism 113
Servetus, the learning of 129
Seamen's aid Soc. report of 26
Sewing silk 152
Shame, strong sense of 28
Signing the Pledge 196
Sigourney, Mrs. Pleasant memories 202
Sitting in prayer 23, 26
Sin, and the paternal character of God 149
Sickness, thoughts on 97
Silver Tankard 156
Sketch 99
Slave holders' convention 108
Slavery, anecdote of the Seminoles 73
Slavery, incongruities of 68
Slave—the slave 182
Slander 40, 200
Societies, Anniversaries 83, 86
Society 25
Society, three classes of 28
Socinius, persecution of 145
Solitary confinement, Dickens' remarks on 192
Soldier's rule 68
Sorrow 49
Something must be done 204
Sovereignity of God 161
Smith's Universalism examined 166
Spiritual prosperity of our religious societies 166
Spiritual worship 37
Spiritual consideration of natural objects 17
Spiritual Christianity 81
Spiritual culture 21
Sterling, church there 50, 199
Strasbury Astronomical clock 176
St. Louis, mission there 185
Strong, Gov. anecdote of 42
St. Peters, Illumination 188
Sunday school at Dover, N. H 182
Sunday school society 127
Sunday schools, origin of 22
Sunday schools 29, 42, 66, 90, 141
Suffolk st. Sunday school 34
Suffolk st. Chapel 26
Sunday sickness 84
Sunday, a round of obligations to observe it 133
Sunday school books 38
Switzerland, religious wants of 55
Sympathies of Christian brethren 194
Syracuse (N. Y.) and its vicinity 32
Tang, the Tang 48
Tariff question 67
Taunton Sunday School celebration 164
Temperance meeting in N. York 78
Temperance, Mr. Marshall's speech 82
Temperance anecdote, the bad lump 196
Temperance 17, 24, 74, 149
Teaching of the spirit 89
Tears wiped away 41
Texas, history of 95
Thoughtless prayer 140
Time was his estate 180
Time of the end unknown 201
Total abstinence 78
Total depravity 117
Trade, temptations of 52
Trial and sentence of Jesus, representation of 94
Truth, zeal for the promotion of 18
Truth, acting in daily life 65
Truth, adherence to 41
Trinity, origin of the doctrine 177
Trinity and Transubstantiation, origin of 105
Trinitarian concessions 181
Trinitarianism, renunciations of 162
Trinitarianism, origin of &c. 117
Trinitarians and Calvinists, their views, &c. 141
Unitarian christianity 173
Unitarian christianity meets man's wants 173
Unitarian Society at Montreal 166
Unitarian views explained 65, 97
Unitarian statistics 58
Unitarians, lives of eminent ones 158
Unitarians, the Bible their creed 121
Unitarians, are they bigots 75
Unitarian controversy, benefit of 17
Unitarians, Evangelical christians 93
Unitarians in the U. States 46
Unitarians are Congregationalists 34
Unitarianism, 33
Unitarianism, state of 10
Unitarianism in the State of New York 49, 122
Unitarianism in New Hampshire 94, 126, 142
Unitarianism in the West 130
Unitarianism no new doctrine 121
Unitarianism and Foreign missions 42, 109
Unitarianism a holy faith 46
Unitarianism, Lectures on 26
Unity of God 121
Usefulness of Sunday schools 104
Van Zandt 18
Vaughan, John notices of 14
Ventilation of churches 107, 108
Vesuvius 188
Wales, North, a rambler there 4, 8, 12
Wandering child 24
Warren st. Chapel 30
War, the spirit of Christ against it 69
War with England 24, 36, 40, 44
Ware, Rev. Dr. his 'Inquiry,' &c. 22
Ware, Prof. H. Jr., his resignation, 98
Waterston, on spiritual culture 21, 22
Webster, Hon. Dan'l. and the Treaty 187, 191
Webster's address at New York 187
Weary finding rest 176
West, the painter, his early life 92
West, Letter respecting the West 13
" 2d Letter do. do 14, 66
Wedding, the evening before 60
What I told a friend 99
What is our life 21
Whitney, Rev. Geo. 62
White, Bishop his lectures 186
Widow and her shipwrecked son 160
Willard, Rev. D. his tribute to Parkhurst 142
Wisdom and folly 49
Wine, social and domestic use of 81
Wine, Mr. Peabody's sermon 85
Wives, poisoned 44
Woe, &c. when men speak well of you 100
Woman's tongue 56
Wood, Rev. Horatio his sermon to children 6
Work, we have all a work to do 53
Worcester, convention there 174
Worcester Sunday School Soc. 129
Worcester co. Sunday School 116
Worship, public 66
Young men in Boston 198
Zeal, more wanted 94

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